The Northern Star:

The British Monarchy:

OR,

The Northern the Fourth Universal Monarchy; *CHARLES* II, and his Successors, the Founders of the Northern, Last, Fourth, and most Happy Monarchy.

BEING

A Collection of many choice Ancient and Modern

PROPHECIES:

Wherein also the Fates of the *Roman*, *French*, and *Spanish* Monarchies are occasionally set out.

1678. *Inclitus exurget factis Princeps.*

1678. This Year doth a brave Prince up-rouze,
For great Atchievments Glorious.
See the Heart Prophecy below, Chap. x.

A Carolo Carolus Borealibus editus oris,
Siqua fides magno major erit Carolo. Grebner.

Charles, Son of *Charles*, greater than *Charles* the Great,
Born North, there sets the Fourth Monarchick Seat.

Et prodesse volunt, & delectare Prophetæ.

The intent of these Prophecies,
Is both to profit and to please.

LONDON,

Printed by *J. D.* and are to be sold by most Booksellers, 1680.

The Publiſher's Admonition to the Reader, concerning the Contents of this Book, and the Authors intents in the preſent Publication of theſe Prophecies.

THe Author of this Collection, as is manifeſt, was a Faithful and a Loyal Subject of the Kingdom of Great Britain, *a Friend to their Friends, and an Enemy to their Popiſh Enemies: About the time he Collected theſe, they in their Mock Parliament at the* White-Horſe *and* Wild-Houſe, *had Condemned, and Appointed his Majeſty to Death, according to their* Iriſh *Prophecy, Plowed up (by ſome* Iriſh *Heifer) in a Copper Plate, as they pretend in theſe words.*

Principe magnanimo tellus viduata remanſit
Annis bis ſenis menſibus atq; tribus.
Gallica quem peperit, Gazis ubi Regna replevit:
Proh dolor! heu facinus! Fratris ab enſe cadit.

And to accelerate this Execution, they hired innumerable Aſſaſsins to fulfil this Prophecy, hoping, if they could then have taken Him off, to have had the Army then raiſed, at their command, and reformed to their Minds; to deſtroy firſt our Laws and Liberties, and then our Religion. Their friend Gadbury *hath, to ſharpen and quicken their Malice, let them underſtand that this Blow is to be ſtruck now or never, according to the following Chronogram, by which his Majeſty may be minded to take care of himſelf.*

1679. CaroLe te AngLIa, & heU genUIt sIC GaLLICa Mater,
HeI faCInUs Læsl * fratrIs ab enſe rUIs.

* *Jeſuits, Monks, Friars, are all Vowed and Sworn Brethren in this Iniquity. Why are we ſo ſlow in our Reſolves againſt them?*

Truſt not thy Life, dear Prince, to their falſe word,
Who bare thy Throat to the fierce Jeſuits Sword.

It is known, that in the Fire of London, *the King was to be Aſſaſsinated. And what hindred them then? ſince one tried at the* Old-Baily *for foretelling it, had nothing done to him? In* 1678, *all Places full of the News, as by Letters appeared from* Virginia *to* Poland: *then* Coniers *laid his* 100 *Pounds of it. Shortly after their* Wild-Houſe *Conſult, they bargained alſo for this Collector's Life. What he then deſigned, appears in his Dedicatory to the King, and in the Epiſtle and Poſtſcript to the Reader. He in his preſent Publication intends to provide ſuch Antidote, as is in his Power, to their Traiterous Prognoſtications; And to encourage his Majeſties Guards, and all his Countrymen, vigilantly to oppoſe their malicious Deſigns againſt his Majeſty's Life, which God preſerve and continue (as he hath hitherto miraculouſly) to the good of his People, and ruine of all his Enemies:* Amen.

To

To the Imperial Majeſty of CHARLES *the Great, of* Great Britain, France, *and* Ireland, *King; Lord of* Carolina, Virginia, Jamaica, *the Iſles and Plantations of the* Eaſt; *Soveraign of both the Seas; Defender of the True, Ancient, Catholick and Apoſtolick Faith; Duke of* Normandy, *&c.*

Moſt High and Mighty Prince,

IT hath been the Wiſdom of the moſt Couragions, Powerful, and Happy Kings, to make uſe of Oracles and Prophecies, to the advancement of their moſt glorious Deſigns. Theſe ſometimes afforded them good Directions, and always gave their Followers conſiderable Encouragements. The Examples of all Hiſtories, Sacred and Prophane, and of our Adverſaries, commend this Practice to our Imitation, wherein we are incouraged by many great Advantages which we have over them. The ſacred Oracles are all for us, that our Divines have demonſtrated beyond all Contradiction. *Eſdras*, whom ſome have recommended as Canonical; *Savanarola*, whom our Authors extol to the degree of Martyrdom, and the *Roman* wiſe Hiſtorian and learned Philoſophers, advance to the eminence of a Saint and Prophet; *Tycho Brahe*, *Grebner*, *Baudenſis*, and other reputed Aſtrologers, with whom our Modern Foreign, as well as Domeſtick Viſions and Prophecies conſent, do all with one Voice promiſe admirable Succeſs to that Northern Prince who Heads the Proteſtant League, and Protects their Liberties. That Star from *Caſiopæa's* glorious Chair, which gave light to all the World, *A. C.* 1572, to obſerve the then new-born Engliſh Reformation; thoſe from the Swans Neck and *Serpentarius* Foot, which illuſtrated the Acceſs of your Royal Grand-Father to the Britiſh Monarchy, whereof that in *Cygnus*, *An.* 1600, uſhered it, and that in *Ophiuchus*, *An.* 1604, attended it; All three together give full and undeniable Teſtimony that this Honour is reſerved to your Crown and Family. And that moſt refulgent appearance of the moſt ſerene and beauteous Light of Heaven which exhilerated your Subjects at your happy Birth, as it pointed out your Perſon to them, ſo it gave utterance to their Joys in hopeful Predictions, made all your People Prophets, and turned their Prayers into Bleſſings and Prophecies. Nor may your Imperial Name, your Royal Emblems, Impreſa's, Mottoes, or Coyns, be here forgotten, wherein whilſt you own Chriſt for your Guide and Hope, and his Croſs for your Standard, your Kingdom muſt needs be the Kingdom of God, and his Chriſt. Your *George* is St. *Michael*, as your Angel-

gel-Gold well interprets it; and the Dragon, whom he combats and treads under his Horſe's Feet, is the Head of that Kingdom, which oppoſes Yours, and ſeeks by the Serpentine ſnares of his Tail, more than the open force of his Teeth, to overthrow your Horſe and his Rider. It is the Finger of God, which in that wonderful Agate, which I have deſcribed at the foot of this Book, hath diſtinguiſhed his Kingdom, and the Princes of our Faith, from the Papacy, and the reſt of the World; and thereby taught us to know who are with him, and who againſt him. Had you no other juſt Call, or cauſe to gird on your Sword, and go out as another *Joſhua*, Captain of the Lord's Hoſts, againſt his Enemies, the publick Voice of your People, who are the People of God, ſounding ſo long and loud in your Ears, the Cries and Groans of the Oppreſſed through all *Europe*, applying and appealing to your Throne, as under God, the only hopeful Protector of their Crowns, Dignities, Lives and Liberties, bring you an undeniable Commiſſion, if I may not ſay a Command from Heaven. Here, if ever, *vox Populi*, is *vox Dei*. The Voice of many Nations, compared to the Roaring of many Waters, is the Voice of God, God in them; the Voice of Chriſtendom is the Voice of Chriſt, Chriſt in them. Go on then, for He who went out before *Joſhua* and *Iſrael*, his, and their Captain-General, is gone out before You, as before him, and before your People and Kingdom.

They who have begun to ſhake and fall, ſhall fall, and be removed before Yours and your Succeſſors, as they have fallen before the Swords of your Predeceſſors.

That I have to this purpoſe at large in this Book, endeavoured to proclaim your Title, plead your Cauſe; gird on your Arms, encourage your Souldiers and Confederate's Hearts, open your Subjects Purſes, in ſo ſacred an Expedition from Prophetick Stars, Prodigies, and no leſs than prodigious Dreams and Viſions. As I am aſſured, it cannot but be grateful to all your Loyal People, who would moſt gladly enlarge your Kingdom at the expence of their Blood and Treaſure; prolong your Life, if it were poſſible, with a prodigal Effuſion of their own, and give their whole Stock thereof, reſerving no Moments unto themſelves, to perpetuate your Reign, in the Breath of whoſe Noſtrils they draw what Life they now retain of Peace, Joy, Trade, Liberty of Conſcience above all Nations round about them: So, I hope, this ſmall Contribution, collected out of my ſlender Stock, will not be unacceptable, thus ſeaſonably preſented to your Royal Hands,

By your Majeſties moſt Loyal, Affectionate

Proſtrate Clerk, Servant, Subject, and

ſometimes Commiſſionated Chaplain,

Ad Regem Carolum *Votum.*

Qui Leo de Juda *eſt, & flos de* Jeſſe *Leones*
Protegat, & flores, Carole *Magne tuos.* Hobby.

Let *Judah's* Lion, and flow'r from *Jeſſes* Stem,
Keep (*harles's* Lions, Flow'rs and Diadem.
'Twas by a *Charles France* once the Eagle got,
'Twas by a *Charles* the *Spaniards* drove that Lot.
Why may not *Britain* challenge the next Call,
And by a *Charles* be made Imperial. *Howel.*

A Prophetick Epigram on the Pictures of the late King and Queen in one Table, by Van-Dyke.

Filius hic magni Jacobi, *hæc filia Magni*
Henrici, *ſoboles dic mihi qualis erit?*
Qualis erit? Qualem depinxit Homerus, Achillem
Marte, & conſilio Neſtora, *talis erit.*
Son of Great *James*, Daughter of Great *Henry*,
Tell me how great ſhall be their Progeny?
Greater than *Homer* painted with his Quill,
Achiles in Arms, and *Neſtor* in Council.

Grebner's *Prophecy of the Year* 1660.

The faithful and true Warrier riding on a white Horſe, deſcendeth from Heaven with his Soldiers riding upon white Horſes, to fight againſt the Enemies of his Church, *&c.* See the future Hiſtory of *Europe*, Pag. 26.

His Majeſtie's unparallel'd happy peaceable Reception, and thoſe peaceable innocent voluntary Bands muſtered to meet and entertain Him at his return, and following him unto *London*, a Shadow, Earneſt and Pledg of that bleſſed King, and a lively demonſtration of his Power, ſhortly expected to appear, in ſome like voluntary ſurprizing Confluence of like Noble, Holy, Innocent Troops, when his Majeſty ſhall be pleaſed to declare himſelf for ſuch an Expedition as is here Predicted.

Aſpice venturo lætentur ut omnia ſeclo.
See all rejoyce in the Preſage
Of the approaching happy Age.
Da veniam ſubitis, non diſplicuiſſe meretur,
Feſtinat Cæſar *qui placuiſſe tibi.*
Pardon, Great Sir, what You cannot commend,
This haſte to Pleaſe, deſerves not to Offend.

An

An Admonition to the Reader, concerning the Title of the Fourth Monarchy given to this Book, rather than that of the Fifth Monarchy, ſo much doted on by ſome of our Days.

HIſtorians have made their Four Monarchies according to the Riſe and Fall of the Empires of ſeveral particular Nations. 1. *Aſſyrians.* 2. *Perſians.* 3. *Grecians.* 4. *Romans.* But this is a lame Diviſion, and comes far ſhort of that Tranſcendent Metamorphoſis of Humane Affairs, which by comparing of Hiſtories, Obſervation of new Stars and Comets (with the conſideration of the Manners and Conditions of Men) we may eaſily perceive muſt within this few Years (from 1650, ſaith my Author) be brought upon the World. The learned Mathematicians and Aſtrologers (who have more throughly ſearched into the ſecrets of *Aſtrology* and Nature) more rightly place the Four Monarchies according to the four Coaſts of Heaven. 1. The Eaſtern Monarchy of the *Aſſyrians* (ſome reckon the *Perſians* into this.) 2. Southern of the *Perſians* and *Grecians*, bounded within the Circumference of 3600 miles, or 11 degrees of Latitude. 3. The Weſtern Monarchy of the *Romans*. 4. And laſtly, The Northern Monarchy (by the Hiſtorical Account, the Fifth) muſt be of the Northern Lion, who to the amazement of Chriſtendom, ſhall ariſe from the North Sea, and pitch his Tents in the aſhes of the Eaſtern and Weſtern Monarchies. *Anonymus Future Hiſtory of Europe*, 4°. See him, and *Sandivogius's* Prophecy below, *Chap.* 1. and the *Philoſophical Key*, at the end of this firſt Part, *Chap. ult.*

The Epiſtle to the Reader.

THe Fourth Monarchy, ſo numbred by the Learned Philoſophers, which ſome, with the Hiſtorians, do rather delight to call the Fifth, gives all Men an hopeful Expectation that it will Tranſcend all that are gone before in excellent Purity of Religion, and Perfection of happy Government. Some Divines have been bold to entitle the Northern Kings of *England*, *Scotland*, *Denmark*, and *Sweden* to it, by applying unto them what is ſpoken of the Chariots of the Black Horſes in *Zachariah* vi. 8. and to the Reformation begun by them. Theſe are ſaid by the Prophet, to have gone out of the Brazen Mountains into the North, and to have pacified God's Spirit, and ſettled his Temple in the North Country.

See *Michael Rotingius* in the Margent, concerning the Reformation, of which this is the Tranſlation.

Michael Rotingius *on* Zach. vi. 8.

THe Prophet *Zacariah*, beſides other things, relates alſo what he ſaw concerning the Four Chariots, what came forth from amongſt the Brazen Mountains. Theſe Horſes then go out into the whole World, that they may build a Temple for our Lord Chriſt, and that He may ſit Lord and

Michael Rotingius, in *Zach.* vi. 8.

REcitat Zacharias *Prophetа præter reliqua quæ viderit, etiam de quatuor Quadrigis quæ de medio æreorum montium egrediuntur.—— Exeunt Equi in totum orbem, ut Chriſto Domino Templum ædificent, & ipſe Dominus & Sacerdos ſuper ſolio ſuo ſedeat.*

——*Id*

—Id ſcilicet adminiſtratur per equorum Miniſterium velociſſimè. Sed tamen, quo tandem hæc res tota evaſura ſit, Angelus per hoc ſignificat, cum de nigris in Aquilonem euntibus ſic interpretatur, quod faceunt Spiritum Dei requieſcere in Terram Aquilonis. Quo haud dubiè ultima Eccleſiæ tempora ſignificata ſunt: Aquilonem vidimus ab Angelo in Propheta maximè deſignari pro ſede Spiritus Domini.— Ab his initiis ſi quis nunc hæc præſentia conſideret, cum abominationes Papiſticæ pluribuus locis abjectæ ſunt, plures ſuo ſanguine impietatem iſtam confutarunt, populi in urbibus & agris cum veris Paſtoribus ſunt, Lætum Evangelii nuncium audiunt, Scholæ piæ ſunt, ubi præter reliquas Artes bonas, & res neceſſarias ad ſana de rebus judicia, Doctrina pietatis exactiſſima traditur, juventus ornatiſſima ac inſtructiſſima reditur, Familiæ Domeſticæ meliùs & rectiùs inſtituuntur, quam olim diſcentium in Scholis publicis Collegia fuerint. Tanta felicitas rerum eſt ut infans & lactans Regulum & Colubrum nihili faceant.

and Chriſt upon his own Throne.— Now this is executed moſt ſwiftly, as it were by the miniſtry of Horſes. But to what Point this whole Affair will at length arrive, the Angel gives us to underſtand, when, ſpeaking of the Black Horſes which go into the North, he thus expounds himſelf, Theſe ſhall make the Spirit of the Lord to reſt in the Land of the North. By which words, the laſt Times of the Church, without doubt, are ſignified. Wee ſee the North moſt eſpecially deſigned for the Seat of the Lord's Spirit by the Angel in the Prophet.

Let any Man (ſaith he) draw an Eſtimate of this from the beginning made at this time; the Popiſh Abominations are in very many places renounced, many have confuted their Impiety with the teſtimony of their Blood; the People aſſemble in Towns and Villages with true Paſtors; they attend to the glad Tidings of the Goſpel; Schools are piouſly inſtituted, where beſides other good Arts, and Learning, neceſſary to inſtruct Youth in making a ſound judgment of Affairs, the Doctrine of Piety is moſt exactly taught them, whereby they become at once very Commendable, and very Serviceable; Private Families are better and more orderly governed and taught, than the Publick Colledges were ſometimes in the Univerſities. So great is our Felicity, that the Infant and Sucking-Child, deſpiſes the Cockatrice and Addar.

Thus he of the Firſt-fruits of the Reformation, by which we may, as he teaches us, collect, what the Harveſt under the Fourth Monarchy may produce.

I muſt not preſume here to the Honour of a Doctor of the Church, or an Interpreter of the Divine Oracles. I deal indeed with Prophets, Seers, Viſions, and Revelations, but of an inferiour Claſs, ſuch as aſpire not to any Place in the Sacred Canon. *Eſdras* himſelf, who hath had that Reputation with ſome, is left out by the Decree of the late Council of *Trent*, and not without juſt Cauſe; for all the latter Prophecies, which have made the World ring with their Noiſe againſt *Rome*, are but the Ecchoes of *Eſdras*, and only give us in his words, often repeated, the Fall of the *Roman* Empire; as this Book will ſhew at large. And I aſſure my ſelf, that whoſoever hath any Veneration for *Eſdras*, cannot lightly deſpiſe the other, who are manifeſtly inſpired with the ſame Spirit. The *Sibylline* Prophecies may ſeem to be of the ſame Extract; as they are allowed to be of like Antiquity with *Eſdras*, but they are neither ſo Expreſs, nor particular in their Predictions. Of what Spirit ſoever theſe Modern Prophecies were, they are ſo conſiderable, that he who by his Arms is reputed an Overballance to *Europe*, thinks no ſcorn to ſeek in the Aſhes of one of them ſome Encouragement to his Pretenſions. I hope then none will be offended, if I put theſe Paper-Bullets in my Countrymens Mouths, for their better Encouragement and Defence, whilſt they are Arming themſelves, and marching out

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in a Conjuncture more probable to fulfil what yet remains for them to do, than any of their Adverſaries yet had, who have by force ſought to corrupt and draw thoſe Viſions to their ſide. *Poſtellus* for *France*, and others on the *Spaniſh* ſide, have long ſince muſtered their Prophecies and Arguments, whilſt their Maſters on each part were armed with vain hopes to prevail by them, and fulfil them. I begin with *Eſdras* as the moſt Ancient, moſt Reputed, and from whom it is not hard for any Humane Spirit, that had been well acquainted with his Text, and conſidered his words, to propheſy what our Modern Pretenders have ſet out with various Amplifications, as the Spirit that conducted them, did prompt or ſuggeſt. And becauſe our *Romaniſts*, who look ſo big, and with ſuch ſtrange Confidence, againſt all Natural and Moral Reaſons, as well as all Prophetical Inſpirations and Revelations, think to drown all their Enemies in a deluge of Blood, and to poſſeſs a deſolated World alone, are principally concerned; I will give them *Eſdras*, in their own *Doway* Tranſlation, and then ſet down the leſſer and more Modern Prophecies in the convenienteſt order I can contrive them, the better to ſhew their conſent with him, and one another.

April, 1648.

Poſt-ſcript, January, 1679.

NB. THat the many late Sham-Prophecies, which the Devil hath of late Ages, and ſtill doth more abundantly impoſe on the World, are only like the *Presbyterian-Plot*, his laſt refuge of Lyes, to ſtop the Ears of thoſe he can thereby ſeduce from believing true Plots and Prophecies, under which by God's juſt Judgment they are thereby prepared to Suffer.

The Author of the Diſcourſe of the Riſe and Power of Parliaments, now come to my hand, hath *Pag.* 33. this remarkable Paſſage. Though I am far from giving credit to any Prediction, or Prophecy, but theſe of Holy Writ; yet I cannot but remember you of that old Latine one, *Rex Albus*, &c. on which you know our Wiſhes taught us to fix a pleaſing Interpretation. This Hint will bring to your mind, what perhaps has not been there almoſt this 30 Years: That, both for his Innocency and accidental Snow that fell on his Hearſe, the late King *Charles* was that White King, who for ſome time was to be the laſt in *England*: That afterwards his Son ſhould from beyond the Seas, return to the Poſſeſſion of his Crown, and that in his Days, Religion and Laws ſhould be Reformed and Settled upon the eternal Foundation of Truth and Juſtice. The fulfilling of this Prophecy now, will ſeem as miraculous an effect of Providence, as that of our Soveraign's Reſtauration, and will as much eternize the Wiſdom of the Parliament, as the other our Loyalty.

Proſopopœa Britannica.— Even in every Nation,
Yea, and almoſt in every Generation,
Some Poets have proved Prophets to foretell
Things future many Years, ere they befel.
And ſure the *Latines*, to imply the ſame,
To Poets and to Prophets, give one * Name.

* Vates. *The moſt ancient* Delphic *and* Sibyline *Oracles were in Verſe.*

A Poſt-ſcript
TO THE
READER.

Courteous Friend,

ASſure thy ſelf what ever Spirit dictated theſe Predictions, whether they be Crumbs fallen to Dogs, or Fragments of the Prophetick Bread broken by the Spirit of Chriſt in the Scriptures, and therefore preſerved by Diſciples as well as they could in theſe homely Baskets, or not, that which they foretel will certainly (in God's time) by his Hand be effected, by ſuch Perſons, and in ſuch times as he pleaſes, in whoſe Power, Inſtruments, Times and Seaſons are reſerved: And therefore the Kingdom ſhall certainly be reſtored to his *Iſrael*, and that in the time of theſe Kings, who gave their Power to the Whore; but they then ſhall become Nurſing Fathers to his People, hate her, and burn her Fleſh with Fire. They, who have ſeen the yet ſmoaking Ruines of *Alſatia*, are witneſſes for *Auſtria*, *France*, and *Italy*, of what iſſue theſe Wars will have, andwhat the Fomentors of them may expect at laſt.

The intent of the worthy Authors and former Publiſhers of theſe Prophecies, was to reprove and admoniſh the *Roman* Church and Empire, becauſe of their cruel Perſecutions, and to comfort and encourage the Suffering Church and People under their Afflictions, by a proſpect of God's Juſtice on their Enemies certainly Predicted and partly Executed, as an earneſt of their Deliverance and Teſtimony to the truth of theſe Prophecies. This is a Mite caſt into the ſame Treaſury, and may ſerve to whet the Courages of their Armed, and ſteell the Patience of their Suffering Friends. What was ſaid of the old *Roman* Valour, is much more true of the Chriſtian Patience, *Sæpe pugna nunquam bello victi:* Though the Valiant Men on both ſides, like thoſe twelve that played before *Joab* and *Abner*, fall equally; *David's* Kingdom, the Kingdom of God's Beloved, ſhall grow ſtronger, and *Saul's*, the Kingdom of Hell, weaker. And if any think the Subject too light, I muſt be content to ſuffer with *Picus*, *Scaliger*, *Bibliander*, if their Quotations out of Primitive Fathers help them not, as well as me, which may be produced hereafter, if this Eſſay meet not with too much Diſcouragement.

Theſe Prophecies were Collected in ſeaſon, when it was expected, that according to our Intereſt, we might have headed the Proteſtant Party with the then new raiſed Forces, and therewith have covered the *Roman* Empire it ſelf, now manifeſtly going to Ruine and falling to Powder, betwixt the mighty Bodies that preſs upon it on both ſides, as well as by its own internal Diviſions in its Iron and Clay Supporters. They were firſt thrown together as it were in Jeſt, to oppoſe thoſe Prophecies wherewith the *French* vainly did tickle and ſwell their Ambition with the vaſt expectations of an unjuſt, uſurped, abſolute Tyranny over the free People of *Europe*, in which they have miſtaken groſly the Nature of the Monarchy they affect, as well as the Body which muſt be headed by it. Had the Collector been ſerious, he could have confuted them by unanſwerable Arguments

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out of holy Writ, and ſhewed them that the Fourth Monarchy is the Kingdom of Chriſt, whoſe Commiſſion from his Father is not for his own; who needs nothing, but for the Publick Good and Intereſt of the Chriſtian World; his Bliſs being to do them good, and his Glory to encreaſe the number of his Subjects, and their Peace, Wealth, and Godlineſs. It might have been ſhown, that tho the Weſtern great Toe, *France*, now (and *Spain* heretofore) may be formidably ſwoln in its proportions in the *Popiſh*, as the *Turkiſh* in the *Mahometan* Antichriſtian World, yet neither the one nor the other ſhall ever come into one Stump Foot, but contrariwiſe, if *Daniel* or *Ezra* be a Prophet, moult away, break, or be broken to pieces, be ground to Powder, and ſcattered by the Wind over the Face of the whole Earth. But we need not heave ſo weighty a Maul to kill a Flie, nor are theſe Prophecies upon ſecond view found ſo light, but that they will much overpoiſe what hath or can be ſaid on the other ſide, nor perhaps are they now altogether unſeaſonable, conſidering with what Impudence their falſe Prophets have lately given out their Helliſh Oracles againſt his Majeſties Life: And with what horrid Malice they ſeek to engage and provoke their wicked Inſtruments to fulfil them.

This was written, as appears by the Date of the Epiſtle, in the Author's *Manuſcript*, yet extent, about the time of their execrable Conſult at *Wild Houſe* (their Mock-Parliament) againſt his Majeſties Life; who knows but it may now, Publiſhed, ſerve to repel the Spirits of ſome of their audacious Inſtruments, that they may not grow too Wiſe and Confident in their own Folly. I hope, I may be allowed to anſwer ſomething to them according thereto. Firſt, To their Aſtrologer, *Briggs* the great Mathematician long ago aſſured us, That the expert and learned Aſtrologer, would be able out of any Schemes, to draw Judgments ſo contradictory upon well ballanced Teſtimonies, that the common Aſtrologers Oracles muſt be as uncertain from his Art as the *Delphick* themſelves; Nor can any Man doubt of the uncertainty of Aſtrologers Predictions, who ſhall take the pains to compare the different Calculations of our famed Aſtrologers; for inſtance, of *Gadbury* and *Partridge*, in that which they call the Vernal Figure this Year, or Tranſit of ☉ into ♈. To *Gadbury* it is at two of the Clock and 50 minutes after Noon, and to *Partridge* at 5 of the Clock and 14 minutes. *Gad.* hath the 27*th* of ♌ on the Cuſp of the firſt Houſe, and *Part.* hath ♏ 22. The tenth Houſe, or Mid-Heaven, as they call it, is with *Gad.* ♉ 15, with *Part.* ♐ 10; yet hence they each of them Predict as confidently the Fates of King, Kingdom, and People, as if they were agreed of the ſame moment of time and minute of the Aſcendents degree. ♄ is with *Gad.* in the 11*th* Houſe, with *Part.* in the middle of the 10*th*, intercepted in ♋, as they call it. ♃ with *Gad.* within one degree of the very cuſp of the 9*th*, with *Part.* within 4 of the cuſp of the 10*th*. ♂ and ☉ to *Gad.* in the 8*th*, to *Part.* in the 7*th*. And which is much worſe, ☽ in the 18*th*, ♏ in the 14*th* Houſe with *Gad.* and in the ☍. 29. of ♎ in the 3*d*, to *Part.* If theſe Men from ſo different Calculations both write true, then Aſtrology muſt needs be as Infallible as his Holineſs, who never errs be the Premiſes by which he judges never ſo falſe, as of late when he condemn'd the Articles in *Janſenius* of Hereſy, that neither he nor any Man elſe could ever find in his Books. But let us examine our Catholick Almanack, and Presbyterian-Plotmaker, *Leo*, *cor Leonis*, &c. aſcends the Horoſcope, there he concludes the People of *England* high Elevated, Aſpiring, Ambitious, Torrent like, Contradicting, Subtle to compaſs unreaſonable ends, a Spirit of Pride let looſe amongſt us, and of Fraud, Hypocriſy, to Entrap, Enſnare, betray Friends, our own party of the ſame Feather; Thence he threatens the briskeſt of the Contriving Tribe, that is in plain terms, he threatens and would Intimidate the King's and Kingdoms Evidence, and their Patrons, and all good Patriots; and particularly him who hath ♌ for his Horoſcope, ♄ for his Enemy; by which, if he mean ſuperſti-

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tious Friars, Monks, and Jeſuits, he needed not have lifted his Head ſo high as Heaven to tell us, That his Converſe with them on Earth aſſured him better, and it is manifeſt what his Book drives at. But *Partridge*, who had no ſuch deſign to Intimidate or Abuſe the Commons of *England* from their juſt Reſentment and Proſecution of the Bloody Traytors, and theirs and their Soveraign's implacable Enemies, nor to encourage or harden them to their intended Aſſaſſinations as *G.* had, finds no ſuch Pride or Unreaſonableneſs in them by his Scheme. Nor could he ſo eaſily ſmell the Treachery of the Birds of the ſame Feather by the Stars, as *Gadbury* by the help of his fellow Presbyterian-Plot-makers, of whoſe Treachery to the Birds whoſe Feathers they pretended to be of his Eyes and Ears, were daily more faithful Witneſſes than any Stars. But in the interim, his good hopes and affections to thoſe of his own Feather, ſuffered him not to ſuſpect that his contriving Tribe would be found out by Providence, and afterwards betrayed by their own [Black-Birds] nor could he find it in the Heavens.

Nec proſunt Domino qui proſunt omnibus artes,

Is verified of him, as of his Maſter the Author of the old *Delphick Oracle*, no great honour to the Art certainly; but I never underſtood ſo well that Rule given to the Novices of this Art, *A te & à Scientia.* What an Artiſt knows, or hath contrived he may boldly predict, and where Science cannot advance by lawful means a wicked Action, if bad Conſcience ſtep in, the credit of the Art may ſo be ſaved for a while, but the Artiſt deſerves to periſh for the help he hath brought to his goodly Art, by his ungodly Conſcience. But to return to our Horoſcope and ♌ there, and our Friend thence threatned by *Gadbury*, who as well as his Maſter might have been eaſily Aſſaſſinated, had *Gadbury*'s Art or Honeſty been worth Credit. That which pleaſes and ſatisfies me beſt, is to find in another Ingreſs, that his Friend *Partridge* derives comfort to the ſame Gentleman (if I be a good Gueſſer) from this, that his Horoſcope is in ♌, and not very far from *Cor Leonis*, with which this Vernal Ingreſs is adorned by *Gadbury*. A Cordial reviving his ſpent Spirits, with news of Reconciliation, and laying aſide all Animoſities by an amicable Ray from the Royal *Sol* in favourable aſpect with ♂, darted unto ſtationary *Jove* in ♎. I ſee where the one ſeeks Corroſives, the other finds Cordials. If I ſhould enter into further odious Compariſons of this kind, I ſhould be infinite: Whilſt I write this, a learned Friend tells me, That the Caroline Tables are much better than thoſe which were in common uſe before: This helps to ſcandalize me farther againſt Aſtrology, for it will never go down with me if the difference be ſuch as I find here, that the Rules made for the former can be true of the latter; for certainly what ever was Calculated and Verified before theſe new Tables were made, would have had another different ſignification, had it been judged by the Calculation of theſe; and how both Calculations ſhould be Verified and ſignifie the ſame thing, I cannot comprehend. Nor believe I, that any Learned Aſtrologer will undertake to verefie any Judgments paſſed by the old Rules on Calculations by the old Tables upon Schems, erected for the ſame Ingreſſes of any Cardinal Points by the new. I would gladly have done, but a new ſcruple riſes in my Mind, that all Aſpects as Conjunctions (and Tranſits too) are ſo diverſified by the differences of theſe Tables, that I ſee not that the common Aſtrologer will be able to underſtand applications to favourable Aſpects, from the ſeparations ſo readily and certainly as the contrariety of ſuch Caſes and Significations reqnire he ſhould; ſo that I may as well go to the *Shepherds Kalendar* and throw Dice there to know my Fortune, as to a meer Artiſt in *Aſtrology*; becauſe the firſt Maſters and Founders of *Aſtrology* had never any true Calculations, and conſequently never any ſubſtrate certain Matter, whereon to found an Art or Science by Obſervation, and it's a chance

chance which Table, or what Aspects my Question may meet.

Cornelius Agrippa is a competent Judge, who in his youthful Follies, wandered farther in all curious Arts, than any other perhaps have proceeded since in their serious Studies; and tells us plainly, That if the *Astrologer* have not a Genius to assoil the Amphibole of his Art, he is a meer Ass. And I could give Instances of learned and serious Men, who solicitous for their own Reputation, and that of the Art, were inspired with Answers as far above Nature, as contrary to, or besides their Scheam; and one for instance did direct his Querent to find his Silver Cup (whom he never would have looked for in) in the head of his Neighbours Wooden Pump: Another by Geomancy, could not only describe the Person enquired after, but find the Letters of his Name. But to let other Reasons pass to cut our *Popish Prophets* Combs, that the *French* Cocks might not have any cause to Crow over us on our Dung-hills, let them strut as much as they will on their own; the Courteous Reader shall find here, not only *Astronomy* over-ruling their *Astrology*, and the general State of *Christendom* overbearing Popery, but the Genius of the English Monarchy, with the light of its Stars that ushered it in, extinguishing the glittering Night-lights of the *Popish* Glow-Worms. And if we would compare by condescending to their Vanity, *Astrology* with *Astrology*, Ballad with Ballad, there are some in this Collection, that are not inferiour to *Gadbury*, or *Nostredamus*, in Art or Enthusiasm.

Licitum est alienæ sini insania,
Sæpe & Stultus opertuna loquitur.

When Wise and Sober Priests teach nought but Lyes,
Children, Fools, Mad-men speak true Prophecies.

January, 18. 16[illegible].

The Contents of this Book, first designed by the Author (and which he will still pursue if this Impression be encouraged) were to be distributed into three Parts, whereof this is only the First.

PART I.

CONtains *a Collection of many Ancient and Modern Prophecies and Visions, which set out the Nature and Excellency of the Fourth and Last Monarchy, shew that it shall rise in the North; and that the Monarchy of* Great Britain *shall be the Head, or Principal Confederate thereof.*

NB. *This Confederacy was first begun by* Henry VIII. A. C. 1539, *and after happily pursued by his Daughter, that Heroin* C. V. Elizabeth, *who utterly broke the* Spanish *Pretences to the Catholick Monarchy. See the Contents of the Chapters of this First Part below.*

PART II.

Shews that neither the French *King, nor any of his* Roman *Confederates, apart, or together, can erect that Monarchy; that it shall subdue them, and reform* Rome

it self; which is partly already demonstrated, and more briefly, in this First Part now Published, by Arguments Astronomical, Astrological, Natural, Prophetical, and Theological.

PART III.

Gives a larger Exposition of the Prophecy of Esdras *(set down and very briefly interpreted in the First Part) as they are transcribed out of his Fourth Book*, Chap. xi, xii, *and* xiii. *on which all the latter Prophecies hereto inserted seems to be grounded, with an Account of that, the Sibylline, and other like Apocryphal Prophecies, their Original, Credit, &c. To which last of all some Observations are added concerning them, their Agreement and Disagreement with one another, and with the Prophecies of Scripture and holy Men of former and latter Times: Wherein the times limited to the Prophesied Events, are more especially Considered and Compared.*

The Contents of this First Part.

Chap. I. *The Text of* Esdras *Prophecy out of* Esdras IV. Chap. xi, xii, xiii. *in the* Doway *and* English *Translations; and every brief Exposition thereof, by a nameless Author.*

Chap. II. Merlins *Prophecy of the Lion of the North*; Savanarola's *Prophecy, out of the* Future History of Europe, *by the same Anonymous Author*; *The* Unicorn, Sandivogius's *Prophecy.*

Chap. III. *Collections Astrological, and Prophecies selected out of the Nameless Author of the aforesaid History. Of the Comet,* 1678. Buxtorfes *Letter, out of* Baudensis; Grebner, Magel, *&c.*

Chap. IV. *The Confession of the Rosie-Cross, and Dr.* Bambridge's *Astronomical Predictions, compared with those of* Magel.

Chap. V. Tho. Pugh's *Collection of British Prophecies.* John Ursinus's *Testimony of the Prophecy objected by P.* Leo *the* 10th *against* Charles *the* 5th.

Chap. VI. *Modern Predictions of* Grebner, Cotter, *and* Drabritius.

Chap. VII. *Some more Modern and Domestick Visions and Prophecies. The* White-Hall *Prophecy,* Englands Remembrancer. *The Prophecy of* 83. *The* French *Prophecy.*

Chap. VIII. Arise Evans *his Predictions.*

Chap. IX. *The History of the Prophetick Ages.*

Chap. X. *The Heart Prophecy.*

Chap. XI. William Postellus *his Mystical Key.*

Chap. XII. *Some choice Prophecies about the Authors, and time of* Romes *destruction.*

Chap. XIII. Errata non Corrigenda.

CHAP.

CHAP. I.

The Text of Esdras's Prophecy, one of Esdras ivth Book xi, xii, and xiii Chapters, in the Douay and English Translations, and a very brief Exposition thereof, by a nameless Author.

Douay.

Esdras iv. Chap. xi.

1. AND I saw a Dream, and behold an Eagle came up out of the Sea; which had twelve wings of Feathers, and three Heads.

2. And I saw, and behold, she spread her Wings into all the Earth, and all the Winds of Heaven blew upon her, and were gathered together.

3. And I saw, of her Feathers sprang contrary Feathers, and they became little Wings and small.

4. For her Heads were at rest, and the middle Head was greater than the other Heads; but she rested with them.

5. And I saw, and beheld the Eagle flew with her Wings, and reigned over the Earth, and over them that dwelt in it.

6. And I saw, that all things under Heaven were subject to her, and no Man gain-said her, no not one of the Creatures that is upon the Earth.

7. And I saw, and behold, the Eagle rose up upon her Tallons, and made a voice with her Wings, saying,

8. Watch not altogether, sleep every one in his place, and watch according to time.

9. But let the Heads be preserved to the last.

10. And I saw, and behold, the Voice came not out of her Heads, but from the midst of her Body.

11. And

English.

Esdras xi.

1. THen I saw a Dream, and behold there came up from the Sea an Eagle which had twelve feathered Wings, and three Heads.

2. And I saw, and behold, she spread her Wings over all the Earth, and all the Winds of the Air blew on her, and gathered themselves.

3. And I beheld, and out of her Feathers grew out other contrary Feathers, and they became little Feathers and small.

4. But her Heads remained still, and the Head in the midst, was greater than the other Heads, yet rested it with them.

5. Moreover I saw, that the Eagle flew with her Feathers, and reigned upon the Earth, and over them that dwell therein.

6. And I saw, that all things under Heaven were subject unto her, and no Man spoke against her, no not one Creature upon Earth.

7. I saw also, that the Eagle stood upon her Claws, and spake to her Feathers, saying,

8. Watch not altogether, sleep every one in his own place, and watch by course.

9. But let the Heads be preserved for the last.

10. Nevertheless I saw, that the Voice went not out of her Heads, but from the midst of her Body.

11. Then

Dowday.

11. And I numbered her contrary Wings, and behold they were eight.

12. And I ſaw, and beheld on the right ſide roſe one Wing, and reigned over all the Earth.

13. And it came to paſs, when it reigned, an end came to it, and the place thereof appeared not; and the next roſe up and reigned, that held much time.

14. And it came to paſs when it reigned, and the end of it alſo came that it appeared not as the former.

15. And, behold, a Voice was ſent forth to it, ſaying,

16. Hear thou that haſt held the Earth off a long time; Thus I tell thee, before thou begin not to appear.

17. None after thee ſhall hold thy time, no nor the half thereof.

18. And the third lifted up it ſelf and held the Principality, as alſo the former, and that alſo appeared not.

19. And ſo it chanced to all the other by one and by one to have the Principality, and again to appear no where.

20. And I ſaw, and beheld, in time the reſt of the Wings were ſent upon the right ſide, that they alſo might hold the Principality, and of them there were that held it; but yet forthwith they appeared not.

21. For ſome of them alſo ſtood up, but they held not the Principality.

22. And I ſaw, after theſe things, and behold the twelve Wings, and the two little Wings appeared not.

23. And nothing remained in the body of the Eagle, but two Heads reſting, and ſix little Wings.

24. And I ſaw, and behold, from the ſix little Wings, two were divided, and they remained under the Head; that is, on the right ſide, for four tarried in their place.

25. And I ſaw, and behold the under Wings thought to ſet up themſelves,

English.

11. Then I numbered her contrary Feathers, and behold, there were eight of them.

12. And I looked, and beheld on the right ſide there aroſe one Feather, and reigned over all the Earth.

13. And when it had reigned, the end of it came, and the place thereof appeared no more, ſo the next ſtood up and reigned, it continued a long time.

14. And when it had reigned, the end of it came alſo, and as the firſt, ſo it appeared no more.

15. Then there came a Voice unto it, and ſaid,

16. Hear thou that haſt kept the Earth ſo long, this I ſay unto thee, before thou beginſt to appear no more.

17. There ſhall none after thee attain to thy time, nor to the half thereof.

18. Then aroſe the third, and reigned as the other afore, and it appeared no more alſo.

19. So it came to all the others one after another, ſo that every one reigned, and then appeared no more.

20. Then I looked, and behold, in proceſs of time, the Feathers that followed ſtood upon the right ſide, that they might rule alſo, and ſome of them ruled, but within a while they appeared no more.

21. For ſome of them were ſet up, but ruled not.

22. After this I looked, and the twelve Feathers appeared no more, nor the two Wings.

23. And there was no more on the Eagle's body but two Heads that reſted, and ſix Wings.

24. Then ſaw I alſo, that two Wings divided themſelves from the ſix, and remained under the Head that was on the right ſide, for the four continued in their place.

25. So, I looked, and behold, the under Wings thought to ſet up themſelves, and

Doway.

ſelves, and to hold the Principalities.

26. And I ſaw, and behold, one was ſet up, but forthwith it appeared not.

27. And they that were ſecond, did ſooner vaniſh away than the former.

28. And I ſaw, and behold, the two that remained thought with themſelves, that they alſo would Reign.

29. And when they were thinking thereon, behold, one of the reſting Heads, which was the middle one awaked; for this was greater than the other two Heads.

30. And I ſaw, that the two Heads were compleat with themſelves.

31. And behold, the Head with them that were with him turned, and did eat the two under Wings that did think to Reign.

32. And the Head terrified all the Earth, and ruled in it over them that inhabited the Earth with much Labour, and he that held the Dominion of the whole World, above all the Kings that were.

33. And I ſaw, after theſe things, and behold, the middle Head ſuddenly appeared not, as did the Wings.

34. And there remained two Heads which reigned alſo themſelves over the Earth, and over them that dwelt therein.

35. And I ſaw, and behold, the Head that was on the right ſide devoured that which was on the left.

36. And I heard a Voice ſaying unto me, Look againſt thee, and conſider what thou ſeeſt.

37. And I ſaw, and behold, as a Lion raiſed out of the Wood roaring, and I ſaw, and he ſent out a Mans Voice to the Eagle, and he ſpake, ſaying,

38. Hear thou, and I will ſpeak to thee, and the Higheſt will ſay to thee,

39. Is it not thou which haſt overcome, of the four Beaſts which I made to

English.

and to have the Rule.

26. Then was there one ſet up, but ſhortly it appeared no more.

27. And the ſecond was ſooner gone than the firſt.

28. Then I beheld, and lo the two that remained, thought alſo in themſelves to Reign.

29. And when they ſo thought, behold, there awaked one of the Heads that was at reſt, which was in the midſt, for that was greater than the two.

30. And I ſaw, that two Heads were joyned therewith.

31. And behold, the Head was turned with them that were with it, and did eat up the under two Wings that would have Reigned.

32. But the Head put the whole Earth in fear, and bear Rule in it, over all thoſe that dwelt upon Earth with much Labour; and it had the Government of the World, more than all the Wings that had been.

33. After this, I looked, and beheld the Head that was in the midſt ſuddenly appeared no more, as did the Wings.

34. But the two Heads remained, which alſo Ruled likewiſe upon the Earth, and over thoſe that dwelt therein.

35. And I beheld, and lo the Head upon the right ſide devoured it that was upon the left ſide.

36. Then I heard a Voice, which ſaid unto me, Look before thee, and conſider the thing that thou ſeeſt.

37. So I ſaw, and behold as it were a Lion that roareth, running haſtily out of the Wood; and I ſaw that he ſent out a Mans Voice unto the Eagle, and ſaid,

38. Hear thou, I will talk unto thee, and the moſt High ſhall ſay unto thee,

39. Art not thou that who of the four Beaſts remaineſt, whom I made to Reign

Douay.

11. And I numbered her contrary Wings, and beheld they were eight.

12. And I saw, and beheld on the right side rose one Wing, and reigned over all the Earth.

13. And it came to pass, when it reigned, an end came to it, and the place thereof appeared not; and the next rose up and reigned, that held much time.

14. And it came to pass when it reigned, and the end of it also came that it appeared not as the former.

15. And, behold, a Voice was sent forth to it, saying,

16. Hear thou that hast held the Earth off a long time; This I tell thee, before thou begin not to appear.

17. None after thee shall hold thy time, no nor the half thereof.

18. And the third lifted up it self and held the Principality, as also the former, and that also appeared not.

19. And so it chanced to all the other by one and by one to have the Principality, and again to appear no where.

20. And I saw, and beheld, in time the rest of the Wings were sent upon the right side, that they also might hold the Principality, and of them there were that held it; but yet forthwith they appeared not.

21. For some of them also stood up, but they held not the Principality.

22. And I saw, after these things, and behold the twelve Wings, and the two little Wings appeared not.

23. And nothing remained in the body of the Eagle, but two Heads resting, and six little Wings.

24. And I saw, and behold, from the six little Wings, two were divided, and they remained under the Head; that is, on the right side, for four tarried in their place.

25. And I saw, and behold the under Wings thought to set up themselves,

English.

11. Then I numbered her contrary Feathers, and behold, there were eight of them.

12. And I looked, and beheld, on the right side there arose one Feather, and reigned over all the Earth.

13. And when it had reigned, the end of it came, and the place thereof appeared no more, so the next stood up and reigned, it continued a long time.

14. And when it had reigned, the end of it came also, and as the first, so it appeared no more.

15. Then there came a Voice unto it, and said,

16. Hear thou that hast kept the Earth so long, this I say unto thee, before thou beginst to appear no more.

17. There shall none after thee attain to thy time, nor to the half thereof.

18. Then arose the third, and reigned as the other afore, and it appeared no more also.

19. So it came to all the others one after another, so that every one reigned, and then appeared no more.

20. Then I looked, and behold, in process of time, the Feathers that followed stood upon the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21. For some of them were set up, but ruled not.

22. After this I looked, and the twelve Feathers appeared no more, nor the two Wings.

23. And there was no more on the Eagle's body but two Heads that rested, and six Wings.

24. Then saw I also, that two Wings divided themselves from the six, and remained under the Head that was on the right side, for the four continued in their place.

25. So, I looked, and behold, the under Wings thought to set up themselves,

and

Doway.

ſelves, and to hold the Principalities.

26. And I ſaw, and behold, one was ſet up, but forthwith it appeared not.

27. And they that were ſecond, did ſooner vaniſh away than the former.

28. And I ſaw, and behold, the two that remained thought with themſelves, that they alſo would Reign.

29. And when they were thinking thereon, behold, one of the reſting Heads, which was the middle one awaked; for this was greater than the other two Heads.

30. And I ſaw, that the two Heads were compleat with themſelves.

31. And behold, the Head with them that were with him turned, and did eat the two under Wings that did think to Reign.

32. And the Head terrified all the Earth, and ruled in it over them that inhabited the Earth with much Labour, and he that held the Dominion of the whole World, above all the Kings that were.

33. And I ſaw, after theſe things, and behold, the middle Head ſuddenly appeared not, as did the Wings.

34. And there remained two Heads which reigned alſo themſelves over the Earth, and over them that dwelt therein.

35. And I ſaw, and behold, the Head that was on the right ſide devoured that which was on the left.

36. And I heard a Voice ſaying unto me, Look againſt thee, and conſider what thou ſeeſt.

37. And I ſaw, and behold, as a Lion raiſed out of the Wood roaring, and I ſaw, and he ſent out a Mans Voice to the Eagle, and he ſpake, ſaying,

38. Hear thou, and I will ſpeak to thee, and the Higheſt will ſay to thee,

39. Is it not thou which haſt overcome, of the four Beaſts which I made to

English.

and to have the Rule.

26. Then was there one ſet up, but ſhortly it appeared no more.

27. And the ſecond was ſooner gone than the firſt.

28. Then I beheld, and lo the two that remained, thought alſo in themſelves to Reign.

29. And when they ſo thought, behold, there awaked one of the Heads that was at reſt, which was in the midſt, for that was greater than the two.

30. And I ſaw, that two Heads were joyned therewith.

31. And behold, the Head was turned with them that were with it, and did eat up the under two Wings that would have Reigned.

32. But the Head put the whole Earth in fear, and bear Rule in it, over all thoſe that dwelt upon Earth with much Labour; and it had the Government of the World, more than all the Wings that had been.

33. After this, I looked, and beheld the Head that was in the midſt ſuddenly appeared no more, as did the Wings.

34. But the two Heads remained, which alſo Ruled likewiſe upon the Earth, and over thoſe that dwelt therein.

35. And I beheld, and lo the Head upon the right ſide devoured it that was upon the left ſide.

36. Then I heard a Voice, which ſaid unto me, Look before thee, and conſider the thing that thou ſeeſt.

37. So I ſaw, and behold as it were a Lion that roareth, running haſtily out of the Wood; and I ſaw that he ſent out a Mans Voice unto the Eagle, and ſaid,

38. Hear thou, I will talk unto thee, and the moſt High ſhall ſay unto thee,

39. Art not thou that who of the four Beaſts remaineſt, whom I made to Reign

Doway.

to Reign in my World, and that by them the end of their times might come.

40. And the fourth coming, overcame all the Beasts that were past, and by Might held the World in much fear, and all the World with much wicked labour, and he inhabited the Earth so long time with Deceipt.

41. And thou hast judged the Earth not with Truth.

42. For thou hast afflicted the Meek, and troubled them that were Quiet, and hast loved Lyars, and hast destroyed their Habitations that did fructify, and hast overthrown their Walls that did not hurt thee.

43. And thy wrong continually is ascended even to the Highest, and thy Pride to the Strong.

44. And the Highest hath looked upon the proud Times, and behold they are ended, and the abominations thereof are accomplished.

45. Therefore thou Eagle, appear no more, and thy horrible Wings, and thy little Wings most wicked, and thy Heads malignant, and thy Tallons most wicked, and all thy Body vain.

46. That all the Earth may be refreshed, and may return delivered from thy violence, and may hope for his Judgment and Mercy that made it.

English.

in my World, that by them the end of Times might come.

40. And the fourth is come, and hath overcome all the Beasts that were past, and hath power over the World with great fearfulness, and over the whole compass of the Earth with most wicked Oppression, and that dwelleth so long time in all the World with Deceipt.

41. For thou hast not judged the Earth with Truth.

42. Seeing thou hast troubled the Meek, thou hast hurt the Peaceable, and thou hast loved the Lyars, and destroyed the Dwellings of those that brought forth fruit, and hast cast down the Walls of such as did thee no harm.

43. Therefore is thy wrongful dealing come up unto the most High, and thy pride unto the Mighty.

44. The most High also hath looked upon the proud Times, and behold, they are ended, and their abominations are fulfilled.

45. Therefore appear no more thou Eagle, nor thy horrible Wings, nor thy wicked Feathers, nor thy malicious Heads, and thy wicked Claws, nor all thy vain Body.

46. That all the Earth may be refreshed, and come again as one delivered from thy Violence, and that she may hope for the Judgment and Mercy of him that made her.

Esdras iv. *Chap.* xii.

1. AND it came to pass while the Lion spake these words to the Eagle, I saw,

2. And behold, the Head that overcame, and those four Wings appeared not which passed to him, and were set up to Reign, and their Reign was small and full of Tumult.

3. And I saw, and behold they appeared not, and all the body of the Eagle

CHAP. xii.

1. AND when the Lion spake these words to the Eagle, I saw,

2. And behold, the Head that had the upper hand appeared no more, neither did the four Wings appear any more, that came to it, and set up themselves to Reign, whose Kingdom was small and full of Uproars.

3. And I saw, and behold, they appeared no more, and the whole body of the

Dolway.

Eagle was burnt, and the Earth was afraid exceedingly.

10. This is the interpretation of this Vision:

11. The Eagle which thou saweſt coming up from the Sea, this is the Kingdom which was ſeen in a Viſion to *Daniel* thy Brother. [*Marg. Dan.* vii. 7.]

12. But it was not interpreted to him, therefore I do now interpret it to thee.

13. Behold, the day is come, and there ſhall ariſe a Kingdom upon Earth, and the fear ſhall be more terrible than all the Kingdoms that were before it.

14. And there ſhall twelve Kings Reign in it one after another.

15. For the ſecond ſhall begin to Reign, and he ſhall continue more time than the reſt of the twelve.

16. This is the interpretation of the twelve Wings which thou ſaweſt.

17. And the Voice that ſpake which thou heardeſt not coming forth from her Heads, but from the middle of her Body,

18. This is the interpretation, That after the time of that Kingdom ſhall riſe no ſmall Contentions, and it ſhall be in danger to fall; and it ſhall not fall then, but ſhall be Conſtituted again, according to the beginning thereof;

19. And whereas thou ſaweſt the eight under Wings cleaving to the Wings thereof.

20. This is the interpretation, Eight Kings ſhall riſe in it, whoſe Times ſhall be light, and Years ſwift, and two of them ſhall periſh.

21. But when the midſt time approacheth, it ſhall be kept till a time, when the time thereof ſhall begin to approach to be ended, yet two ſhall be kept to the end.

22. And whereas thou ſaweſt three Heads reſting.

23. This is the interpretation, In her

English.

the Eagle was burnt, ſo that the Earth was in great fear: Then I awaked out of the trouble and trance of my Mind, and from the great fear, &c.

10. Then ſaid he unto me, this is the interpretation of this Viſion.

11. The Eagle which thou ſaweſt come up from the Sea, is the Kingdom which was ſeen in the Viſion of thy Brother *Daniel*.

12. But it was not expounded unto him, therefore I declare it unto thee.

13. Behold, the days come, that there ſhall ariſe up a Kingdom upon the Earth and it ſhall be feared above all Kingdoms that were before it.

14. In it ſhall twelve Kings Reign one after another.

15. Whereof the ſecond ſhall begin to Reign, and ſhall have more time than the twelve.

16. And this do the twelve Wings ſignifie which thou ſaweſt.

17. As for the Voice which thou heardſt ſpake, and that thou ſaweſt not go out of the Heads, but from the midſt of the body thereof, this is the interpretation:

18. That after the time of that Kingdome, there ſhall ariſe great ſtrife, and it ſhall be in danger to fall, but it ſhall not then fall; but it ſhall be reſtored again to its beginning.

19. Concerning the eight under Wings, which thou ſaweſt hang under her Wings, this is the interpretation:

20. In it ſhall riſe eight Kings, whoſe Times ſhall be but ſmall, and their Years ſwift, and two of them ſhall periſh.

21. But when the mid-time cometh, there ſhall be four kept a time, whilſt his time beginneth to come, that it may be ended, but two ſhall be kept to the end.

22. And whereas thou ſaweſt three Heads reſting, this is the interpretation:

23. In her laſt days, ſhall the moſt High raiſe

Douay.	English.
her last days the Highest will raise up three Kingdoms, and will call back many things to them, and they shall rule over the Earth,	raise up three Kingdoms, and shall call again many things unto them, and they shall have the Dominion of the Earth,
24. And them that dwell in it, with much labour, above all them that were before them: for this cause they are called the Heads of the Eagle.	24. And of those that dwell therein, with much grief above all those that were before them: therefore they are called the Heads of the Eagle.
25. For these shall be they that shall recapitulate her Impieties, and that shall accomplish her last things.	25. For they shall accomplish its wickedness, and shall finish its last end.
26. And whereas thou sawest a greater Head not appearing, this is the interpretation thereof: That one of them shall die upon his Bed, and yet with Torments.	26. And whereas thou sawest that the great Head appeared no more, it signified that one of them shall die upon his Bed, and yet with pain.
27. For the two that shall remain, the Sword shall eat them.	27. For the two that remain, the Sword shall devour them.
28. For the Sword of the one shall devour him that is with him, but yet this also at the last shall fall by the Sword.	28. For the Sword of the one shall devour the other, but at the last he shall fall by the Sword himself.
29. And whereas thou sawest two under Wings passing over the Head, which is on the right side;	29. And whereas thou sawest two under Wings that went off towards the Head which was on the right side, this is the interpretation:
30. This is the interpretation thereof: These are they whom the Highest hath kept to their end; this is a small Kingdom, and full of trouble.	30. These are they whom the most High hath preserved for their end, whose Kingdom is little and full of trouble, as thou sawest.
31. As thou sawest the Liou also whom thou sawest awaking out of the Wood, and roaring, and speaking unto the Eagle, and rebuking her and his injustices, by all his words, as thou hast heard.	31. And the Lion which thou sawest rising up out of the Wood, and roaring and speaking to the Eagle, and rebuking her for Unrighteousness, with all the words which thou hast heard.
32. This is the Wind, which the Highest hath kept to the end for them, and their Impieties, and shall rebuke them, and shall cast in their spoils before them.	32. This is the Wind which the most High hath kept for them, for their Wickedness unto the end, and he shall reprove them, and cast before them their Spoils.
33. For he shall set them in Judgment alive, and it shall be when he hath reproved them, then shall he chastise them.	33. For he shall set them alive in the Judgment, and shall rebuke them and correct them.
34. For the rest of my People he shall deliver with misery, them that are saved upon my Borders, and he shall make them joyful till the end shall come, the Day of Judgment, whereof I have spoken to thee from the beginning.	34. For he shall deliver the residue of my People by Affliction, which are preserved upon my Borders, and he shall make them joyful until the coming of the Day of Judgment; whereof I have spoken unto thee from the beginning.
35. This	35. This

Doway.

35. This is the Dream which thou ſaweſt, and theſe be the interpretations.

CHAP. XIII.

1. AND it came to paſs after ſeven days, and I dreamed a Dream in the Night.

2. And, behold, there aroſe a Wind from the Sea, that troubled all the Waves thereof.

3. And, behold, that Man grew ſtrong with thouſands of Heaven.

25. Theſe are the interpretations of the Viſion, Whereas thou ſaweſt a Man coming from the heart of the Sea.

26. The ſame is he whom the Higheſt preſerveth much time, which by himſelf ſhall deliver his Creature, and he ſhall diſpoſe them that are left.

29. Behold, the days come, when the Higheſt ſhall begin to deliver them that are upon the Earth.

30. And he ſhall come in exceſs of mind upon them that inhabit the Earth.

31. And one ſhall think to overthrow another: One City another City, one Place another Place, and Nation againſt Nation, and Kingdom againſt Kingdom.

32. And it ſhall be when theſe Things ſhall come to paſs, and the Signs ſhall happen, which I ſhewed thee before: And then ſhall my Son be revealed, whom thou ſaweſt as a Man coming up.

33. And it ſhall be when all Nations ſhall hear his Voice: And every one in his Country ſhall leave their War that they have towards each other.

34. And an innumerable multitude ſhall be gathered in one, as willing to come to overthrow him.

35. But he ſhall ſtand upon the top of Mount *Sion*.

36. And

English.

35. This is the Dream that thou ſaweſt, and theſe are the interpretations.

Thus far the Angel Uriel *to* Eſdras.

CHAP. XIII.

1. AND it came to paſs after ſeven days, I dreamed a Dream by Night:

2. And lo, there aroſe a Wind from the Sea, that it moved all the Waves thereof.

3. And I beheld, and lo, that Man waxed ſtrong with the thouſands of Heaven.

25. This is the meaning of the Viſion; Whereas thou ſaweſt a Man coming up from the midſt of the Sea;

26. The ſame is he whom God the Higheſt hath kept a great ſeaſon, which by his own ſelf ſhall deliver his Creature; and he ſhall order them that are left behind.

29. Behold, the days come, when the moſt *High* will begin to deliver them that are upon the Earth.

30. And he ſhall come to the aſtoniſhment of them that dwell on the Earth.

31. And one ſhall undertake to fight againſt another; one City againſt another, one Place againſt another, one People againſt another, and one Realm againſt another.

32. And the time ſhall be when theſe Things ſhall come to paſs, and the Signs ſhall happen which I ſhewed thee before; and then ſhall my Son be declared, whom thou ſaweſt as a Man aſcending.

33. And when all the People hear his Voice, every Man ſhall in their own Land leave the Battel they have one againſt another.

34. And an innumerable multitude ſhall be gathered together, as thou ſaweſt them willing to come, and to overcome him by fighting.

35. But he ſhall ſtand upon the top of the Mount of *Sion*.

36. And

Doway.	English.
36. And *Sion* ſhall come, and it ſhall be ſhewed to all prepared and builded, as thou ſaweſt the Mountain to be graven without Hands.	36. And *Sion* ſhall come, and ſhall be ſhewed to all Men, being prepared and builded, like as thou ſaweſt the Hill graven without Hands.
39. And whereas thou ſaweſt him gather to him, another peaceable Multitude.	39. And whereas thou ſaweſt that he gathered another peaceable Multitude unto him.
40. Thoſe are the ten Tribes.	40. Thoſe are the ten Tribes.

NB. That in the famous Book, by ſome called the *Baby Prophecy*, ſometimes in the cuſtody of the Earl of *Marlborough*, or a Copy of it ſeen and remembred by ſeveral Perſons of Honour yet alive, and for the moſt part fulfilled in innumerable Particulars; * the preſent King of *England* ſurvives the laſt great Battel. And as here the end of all thoſe Prophecies, is the Converſion of the Eaſtern *Jews*, for their Habits miſtaken for *Turks*.

* *Generoſa Nobilitas non ſinet ei fieri malum.* The Nobles and Gentry ſhall ſuffer no Wrong to be done to the King nor his Crown.

I would not any much ſhould truſt or fear
Such Prophecies, but when Events appear,
To anſwer unto that which was foretold,
Wiſe Men ſhould make what uſe of them they could;
And ſo direct their Actions that Hell's Charms,
And Cheating Riddles, may not do them harms.
i. e. *By Juſtice and Mercy towards Men, and Piety to God.*

Anonymous future Hiſtory of Europe. SECT. II.

§. THe two Books of *Eſdras* are thought (and that by none of the leaſt Learned, St. *Auguſtine*, St. *Ambroſe*, *Toſtatus*, *Scaliger* the Elder, *Melanćthon*, *Arias Montanus*, *Bucer*, and *Bibliander*) to be Canonical, becauſe of the moſt eminent fulfilling of many Predictions in them contained. In the 11*th* Chapter of the ſecond of thoſe Books, there is under the Type of an Eagle, a manifeſt Prophecy, both of the *Roman* Heatheniſh Empire, as likewiſe of the *Papacy*, with her chief Leaguers to this preſent Time, throughout the whole Chapter. This Eagle is the *Roman* Heatheniſh Empire, her twelve Feathered Wings are the twelve firſt Emperours from *Julius Ceſar* to *Nerva*. The three Heads are the Kingdoms of *France*, *Spain*, and *Germany*, preordained of God to maintain the power of her Pride, when all her Wings (her Heatheniſh and Tyrannical *Ceſars*) ſhould fail her. Nevertheleſs, under her twelve firſt *Ceſars* are comprehended in general, all the Emperours which Reigned in her from *Julius Ceſar* (who firſt crackt the ſtrings of her Liberty) to *Auguſtulus Momyllus*, (her laſt Roman *Ceſar*) for the ſpace of 474 Years. Her eight contrary Feathers, are the eight terrible Inundations of ſeveral Nations, from the North (God's Scourges)

Scourges) which overwhelmed her faireſt Provinces, ſunk her State in Blood, and by Fire and Sword humbled her as low as the Duſt ſhe trod on, *viz.* 1. *Alaricus*, and his Weſt *Goths*. 2. *Attilas*, and his Huns. 3. *Genſericus*, and his *Vandals*. 4. *Odoacer*. 5. *Theodoricus*, and his Eaſt *Goths*. 6. *Totilas*, and his *Spaniards*. 7. *Alboinus*, and his *Longobards* (who depoſed her Diminutive *Cæſar*, *Auguſtulus Momyllus*.) 8. And laſtly, The inteſtine Home-bred Faction and Conſpiracy, which proved more Pernitious than the reſt (as all inteſtine Diſeaſes are the worſt) which in the Reigns of *Otho* the Great, *Otho* the III, and *Frederick* the II, ſo often ſtrove to eradicate the Papal Superiority, and re-edifie her *S. P. Q. R.* buried ſo many Ages ago, out of the Ruines of the City. The Head in the midſt, is the *German* Empire, begun *A. C.* 801, on *Chriſtmas-Day*, by *Charles* the Great, which though (*v.* 32.) it long did, and yet doth put the Earth in great fear, yet *v.* 33. muſt vaniſh in an inſtant, as did the Wings, and come to nought. The *German* Empire thus deſtroyed, *v.* 35. The Head on the right ſide (the Kingdom of *Spain*) muſt devour the Head on the left ſide, the Kingdom of *France*. Therefore it is manifeſt that the Kingdom of *France*, though now it flouriſheth in what Glory and Magnificence the Earth can afford, muſt ere long be humbled by the Power of *Spain*, with many Diſcomfitures, and brought to doleful Straits, and great Perplexities. I my ſelf have obſerved how that Year (in which the Figures of the Golden Number were equal to the Figures of the Year of Chriſt) hath ever proved Fatal to that Monarchy. It was ſo with them from 1570, to 1576: In all which ſeven Years, the *Guiſian* Faction made lamentable Havock of the Church of God, and the Kingdom: So ſhall it be in that Year in which the final Tragedy of that Kingdom ſhall be acted, ſix Years after which *France* ſhall be no more. But when that ſhall be, no ſign of *Europe* ſhall remain, nor remembrance where the Walls of *Rome* ſtood.

§. 2. The Lion (which *ver.* 37, and *Chap.* 12. *ver.* 31. came roaring out of the Wood, ſpeaking to the Eagle, and rebuking her for her Wickedneſs) is the Wind which the moſt High God hath kept for *Rome* and her Wickedneſs, till the end, even the Lion of the North (of which you ſhall hear a Prophecy anon, of the true *Merlin*) which ſhall reprove the *Roman* Empire, and caſt before her her Spoils: he ſhall ſet her alive in Judgment, Rebuke and Correct her, and deliver the reſt of God's People from Affliction, which are preſerved on his Borders, and make them joyful to the Day of Judgment.

§. 3. In the 13*th* Chapter, *Eſdras* beholds a Viſion of a Man riſing out of the Sea, and devouring the multitude of Fighters that came againſt him, neither with Sword, Spear, nor any Inſtrument of War, but only with the Fire and Storm that came out of his Mouth; which is Chriſt the Son of Man, who through a Sea of Bloody Perſecutions and Tribulations, propagated the Goſpel over the Earth, confounding and devouring the multitudinous *Pagans* and Idolaters, fighting againſt Chriſtians, by the invincible force of the Goſpel. After a long time of the obſtinate wilfulneſs of the Weſtern *Jews*, and fulneſs of the *Gentiles*, he ſhall call to himſelf another peaceable Multitude, even the whole Nation of the *Jews*, out of *Armenia*, *Tartaria*, and the Eaſtern *India*, whom God ſhall defend, and convert to the Goſpel, when he ſhall deſtroy all other Nations upon Earth. Theſe are called the Peaceable People, becauſe after the Converſion of the *Jews*, ſhall come that Miniſterial Monarchy of the Church over the whole World, that peaceable, and ſtill time, when all the Nations of the Earth ſhall forget Fighting one againſt another, Wars ſhall ceaſe in all the World, and Swords and Spears ſhall be beaten into Plow-Shares and Pruning-Hooks.

§. 4. When the ſeventh Angel blew his Trumpet, *Luther* began his Reformation; then it was when the Multitude ſtood before the Lamb, and ſung the

new

new Song of *Moſes*, and that nevertheleſs is but the Vail of the Tabernacle opened in Heaven, and a great Cloud and Smoke covered that Glory.
1517. But it muſt be 180 Years after, when the Kingdoms of this World become the Kingdoms of our Lord and his Chriſt, and thoſe be deſtroyed
1697. that deſtroyed the Earth. For then, and not till then, ſhall the Temple of God be fully opened in Heaven, and the Ark of his Teſtimony (the very ſame Model which God ſhewed to *Moſes* in the Mount) ſhall be ſeen at *Jeruſalem*, not in a Tabernacle, but in that Temple which the Power of God ſhall make. Then ſhall, laſtly, the four Beaſts, the Elders with all the Angels of Heaven, and all the Creatures of Heaven, Earth, and Sea, and under the Earth, fall down before the Throne, and give Glory, Honour, Bleſſing, and Praiſe, unto him that ſitteth on the Throne, and to the Lamb for ever; and the four Beaſts ſhall ſay, *Amen*.

Thus far that *Anonymus*, in his brief Expoſition on *Eſdras*.

§. 5. If this find kind Acceptation, a fuller and more particular Expoſition of this Prophecy will be Publiſhed, which is now Collected out of ſeveral learned Commentators.

If any think it improbable that the middle Head, the *Roman* Empire, can be determined and die in Torment, but not by Blood and Conqueſt, but as it were in its Bed, as is here foretold, *Eſdras* iv. *Chap.* 12. *ver.* 26. On the contrary, nothing ſeems to me more probable, than that the *German* Princes to extricate themſelves from the Troubles the Houſe of *Auſtria* have brought on them, firſt by Civil Wars, and now by the Emulation that is riſen betwixt it and *France*, ſhould after this Emperours Death, that they might not offend *France*, forbear to chooſe a King of the *Romans*, and be thence-forth governed by a Vicar, or the Diet, Parliament, or Common Council of the Empire. And it is alſo very agreeable to *Daniel*'s Prophecy, from whence we may expect, that there will be daily more and more Breaches made of the Weſtern Empire into ſmaller Diviſions, but no Coalition into one Head, or Empire, till it be throughly Reformed.

Our Author here, as ſome others, takes it for granted, as the Preſumptions of thoſe Times he lived in gave him confidence to believe, that *Spain* was the right Head, and would deſtroy *France* the left; whereas the contrary is in our Times much more probable: To us the matter is not worth diſputing, whether ſhall firſt periſh, ſince both muſt.

CHAP.

CHAP. II.

Merlins *Prophecy of the* Lion *of the* North.

THe Northern Kingdoms ſhall be waſted by Reapers; The Southern Principalities ſhall end in Duſt.— Cruel Wars ſhall be ſcattered by the Winds, their growth and continuance by Baſtards.— All theſe things ſhall hardly be accompliſhed when a Prince of Royal Stock ſhall come forth crowned from the Northern Parts, as to his own People unexpected, but deſired by Foraigners, who becauſe he ſhall bear a Rampant Lion, ſhall therefore be called a *Lion*. He ſhall not reſt till after he hath called a Synod, and after diſſolved it by Threats he ſhall advance his Conquering Arms againſt his Enemies; and by woful Succeſs, ſhall harraſs the Territories of Neighbour Princes. He ſhall exceed *Alexander* the Great in Valour, and *Cyrus* in Succeſs. He ſhall croſs the Seas, and be ſaluted Emperour by many Kings; a certain ancient City ſhall he lay even with the Ground. In the interim, a warlike powerful Prince from the Eaſt ſhall provoke him to Battel, againſt whom the Lion ſhall march with all his Forces, and pitching his Camp on this ſide *Euphrates*, ſhall expect him.

§. 7. If the Prince ſhall come over the River, the Lion ſhall be overcome, but he ſhall paſs his Army over the River, and give his Enemy a bloody Defeat, and be Maſter of all the Eaſt. Whilſt theſe things are in Action, divers Petty Kings from *India*, ſhall break into *Syria* with mighty Armies, and provided for Battel, ſhall wait for the Lion about the Valley of *Jehoſaphat*, where they ſhall by him be wholly cut off. Not long after ſhall the Lion himſelf deceaſe, after that with eminent Piety he ſhall have eſtabliſhed the Kingdom of the Fugitives, (*i. e.* Perhaps baniſhed *Jews*.)

§. 8. There was living in King *Lucius*'s days, *Merlin* the firſt, a *Scot*, he is the true *Merlin*; if any Prophecies of his could be found, great Credit were to be given to them. He was a great Friend of King *Lucius*, and his daily Companion. Of his there is but one Prophecy extant, which is found in that Ancient Prophecy of *Ninius* of *Bangor*, (who yet lives in *MS.*) King *Lucius*, the firſt Chriſtian King, but yet unconverted from *Paganiſm*,— to him *Merlin* Propheſied, That within leſs than a *Sequi-decumane* period of Time (1500 Years) the Eagle's Head ſhould be cloven in two, one part whereof *Agar* [*i.* the *Agarens*, the *Turks*,] ſhall burn with Fire, and *Japhet* [the Northern Nations, the Iſles of the *Gentiles*] the other, after the grand Revolution of Days, *&c.* See *The Future Hiſtory of Europe*, Pag. 49. where you have alſo the reſt of *Merlin*'s Prophecy at length.

Future Hiſtory of Europe, *Pag.* 34.

§. 9. *Jerome Savanarola* was Burnt at *Florence*, *An. Dom.* 1498, a Martyr, againſt the Corruptions of the *Roman* Church. He propheſied of *Luther*'s Reformation; of the Perſecutions of the *Valtoline*, *Piedmont*, *Merindol* and *Chabriers*, and other places in *France*; and of the Troubles of the Duke of *Mirandula*, and of Pope *Julio* the II. All which moſt evidently came to paſs. The wiſe Stateſman and Hiſtorian, *Philip Comines*, hath in his Commentaries recorded him for an Holy Man, and a Prophet.

His Prophecies are extant in the excellent Works of *Francis Mirandula*. He propheſied, That being the *French* King had neglected the Reformation of *Italy*, and the Court of *Rome*, to which that holy Man exhorted him, he ſhould loſe all he had Conquered, but ſhould return in ſafety, *&c.* And that in the laſt Times, *Jews*, *Turks*, and *Moors*, ſhould be Converted unto Chriſt; that a Man

like *Cyrus*, with a numerous Army of true Professors, should come over the *Alps* and destroy *Rome*, and ruinate all the Kingdoms and States of *Italy*. That grievous Wars, Blood-sheddings, and Massacres, should arise in the World by a Northern King, for an happy Reformation, [and consequently to fall upon them who oppose it,] who should carry the Gospel out of *Europe*, into a vast and unknown World in the end of Time. [The *English* Plantations and Discoveries in the East and West, give light to this Prophecy, and hopes they may fulfil it.]

§. 10. The tenth Figure in a Collection of Prophetick Emblems, (found in some *German* Libraries) of about 400 Years standing, Published above 100 Years since, represents an Unicorn ramping up against a Pope clad in all his Pontifical Robes, and pushing off from his Head his Triple Crown with the end of his Horn, and a Frier sitting by upon his Knees.

On this the Publisher thus Discants. Since the Pope is Mighty, needs must there come one more Puissant, and Mightier than he, that shall lift him out of his Nest and overcome him; and so shall the Hypocritical Devotions and Devices of his faveling Priests and Jesuits, not be able to support him.

It is well known, that the Unicorn is the Supporter of *Great Britain's* Arms, and that it is peculiar to his Majesty's Family, and that they brought it out of the North with them.

This Collection was Translated out of a *German* Author in *Edward* the *6ths* time, and then Published by *Walter Linn*, whose Admonition to his Reader in those tickliſh Times, as seasonable for ours, *See below at the end of this Book.*

§. 11. *Michael Sandivogius*, that most excellent profound Philosopher and adept Chymist, is by some thought to be still alive, and ready to assist with endless Treasures, this Northern Monarch, when he shall declare himself, and enter on his Work; he in his Treatise of Sulphur, Printed at *Colon*, 1616, now commonly sold in Shops, hath these words of the New Northern Monarchy here inserted.

§. 13. *Jam illa tempora adveniunt, in quibus arcana multa Naturæ revelabuntur.*

Jam illa Monarchia quarta Borealis incipere habet. Jam tempora appropinquant, mater scientiarum veniet; majora elucidabuntur quam in his tribus præteritis Monarchiis factum est, quoniam hanc Monarchiam (ut veteres divinârunt) plantabit Deus per unum ex Principibus omnibus virtutibus ditatum, quem fortasse nobis jam tempora produxerunt: Habemus enim in hac parte Boreali Principem sapientissimum ac bellicosissimum, quem nullus Monarcharum victoriis superat, humanitate ac pietate nullus excellit. —Monarchias Philosophi non secundum potentiores, sed secundum cardines Mundi, numerant, Imprimis Orientalem; postea Meridionalem, jam vero Occidentalem habent, & ultimam Septentrionalem in hac parte Boreali expectant. In hac Septentrionali attractive polari Monarchia

§. 12. Now those Times are coming, in which many secrets of Nature shall be revealed.

Now that fourth Monarchy of the North is about to begin. Now the time is at hand, the Mother of Sciences will come; greater things shall be discovered than have been in these three last Monarchies. Because God will plant this Monarchy (as the Ancients have foretold) by a Prince enriched with all manner of Vertues, whom happily Time hath already brought forth. For we have in this Northern part a most Wise and Warlike Prince, whom no Monarch doth go beyond in Victories, or excel in Humanity and Piety. This Northern Monarchy God the Creator of Nature, and all things, will without doubt bring to light greater secrets in Nature, than in those Times in which Tyrant and Pagan Princes reigned. But the Philosophers reckon these Monarchies not according to the number of the more Powerful, but according to the Cardinal,

chia, Miserecordia & Veritas obviabunt sibi, Pax & Justitia osculabuntur se, Veritas de Terra orietur, & Justitia de Cælo prospiciet, unum Ovile & unus Pastor: Scientiæ multæ sine invidia; Quod & ego cum desiderio expecto.

dinal, or principal Points or Quarters of the World. First, The Eastern, after the Southern, now we have the Western, and expect the last of the North in this Northern Climate. But of these farther in my Book of *Harmony*. In this Northern Monarchy, where the Polar attraction is; Mercy and Truth (as the *Psalmist* speaks) shall meet together, Peace and Justice shall kiss each other; Truth shall rise out of the Earth, and Justice shall look down from Heaven. There shall be one Sheepfold, and one Shepherd. There shall then be many Arts without Envy; which I also do earnestly desire and expect. Do thou also, Courteous Reader, call upon, love, and fear God, reade over my Writings diligently, and thou mayst foretel to thy self good things: And if thou shalt through the favour of God and help of Nature (whom thou must imitate) arrive to the desired Haven of this Monarchy; then thou shalt see, and say, that all things that I have said to thee are good and true. So far *Sandivogius*.

CHAP. III.

A Nameless Author of The Future History of Europe, *Printed* 1650. Pag. 9. Sect. IV.

§. 14. THe design of this Author in this his Book, appears by many Passages therein (which I have elsewhere transcribed) to be, to persuade the Parliament to return to their Obedience to the King and Church. In the place forequoted, declaring the effects of the Blazing Comet, *An.* 1618. he saith, That as it appeared 37, or 38 Days, so it shewed that for the space of 37, or 38 Years, from 1618 to 1656. First, *Germany*, *Livonia*, *Swedland*, with other Northern parts of *Europe*, then *Scotland*, *England*, and *Ireland*, should feel the terrible effects thereof in War, *&c.* Then he proceeds in these words: This Comet was strengthened by a fearful Conjunction of *Saturn* and *Jupiter*, *An.* 1616. *July* 18. the effects of both which not confined to *Germany*, &c. were to end in the Judgments of God upon *Europe*, for neglecting the Overthrow of Antichrist, Ruine of *Rome*, and Annihilation of the Sodomitical Order of the Society of Jesus, and in the Extirpation of all Kingdoms, and free Estates of *Papists*, adhering to them, to make way for the Lion of the North to erect his Fifth, [our Fourth] Monarchy in the Ashes of *Germany*, wherein shall be established the eternal Felicity of the Church, by the Conversion of the *Jews*, and Fulness of the *Gentiles*. This he calls in the same Page, the Ministerial, not Personal Reign of Christ on Earth.

§. 15. *Pag.* 10. Out of *Buxtorfs* Letter to Mr. *Shirley*, Fellow of *Trinity* Colledg, dated *May* 3. 1624. he brings in these words of *Baudensis*, concerning the same Comet and Conjunction, according to the Opinion of the Northern *Astrologers*.

Behold thou then a Prophecy (if not Apostolical) far beyond Astrological, if I mistake not. God hath arisen, and drawn out his Sword; there shall happen in these our European Regions, the Slaughter of People, Funerals of Kings, Subversions of Common-wealths, Mutations of Monarchies, Massacres of Princes, and Illustrious Commanders, violent proud Councils, Treasons, Rebellions; and

and in Northern parts of *Europe*, War, Sickneſs, Peſtilence.— Princes caſt out of their Dominions, Fathers baniſhed, Children after a long time reſtored.— This Comet alſo threatens the terrible Ruine of *Rome*, and Burnings in all the Cities of *Europe*. The Papiſtical Clergy, and eſpecially the Cardinals, ſhall be caſt down from their Dignities; the Jeſuits ſhall be every where drawn out to Death; neither ſhall the *French* nor *Spaniards* have Courage to ſave their Necks from the Halters. Futhermore, we diſcern a Kingdom to ariſe in the Holy Land, of its moſt ancient Inhabitants, which to Chriſtians ſhall be a Miracle, and to the World a Terror. And theſe ſhall ſucceed in the Revolution into a new Empire, under which ſhall be adminiſtred Univerſal Gladneſs, Joy, and Delight, to Mankind (the Wicked being every where taken away). All theſe things ſhall be effected by a certain Northern King, who ſhall miraculouſly eſtabliſh Peace, Religion, and Security, throughout the whole World. So far *Buxtorf*, in his Letter from *Baudenſis* and the Northern *Aſtrologers*.

§. 16. The ſame *Anonymous*, *pag.* 12, 13. *Paul Grebner* of *Miſnia*, was more than an Inquiſitor into the effects of Stars; being queſtionleſs endued from above with a Prophetick Spirit.— He plainly affirms, that as *England* was ever a Monarchy within it ſelf, ſince it was diſcovered by the *Romans*, ſo ſhall it in like manner continue and remain even then, when all other Kingdoms and States in *Europe* are ſwallowed up of the Fourth Monarchy of the Lion of the North.— And ſaith, that *Grebner* never ſpeaks of *England* in all his famous *Manuſcripts*, but as the moſt Warlike and Potent Kingdom of *Europe*, *Pag.* 25. He ſaith (*i. Baudenſis* from his Unkle *Grebner*, as it ſeems) that the Eclipſes happening two Years before or after 1660, portend the Mutations of all the ſeveral States of *Auſtria*, *Sileſia*, *Hungary*, *Holland*, *France*, and *Portugal*, and that the Revolution of Times is come, wherein they muſt give place to the Lion of the North, whoſe Scepter ſhall bruiſe their Power to nothing, and his Gauntlet lay their Forces proſtrate at his Feet.

§. 17. *Note well.* If all other Kingdoms be ſwallowed up by this Northern Lion, ſave *England* only, neither *France* nor *Holland* being excepted, then without doubt the *Engliſh* Monarchy will be too much concerned, and too nearly to ſtand ſtill, and conſequently muſt be either the Head, or ſome Confederate Limb of this Lion at leaſt; and that will yet more clearly appear by the mournful Ditty (as he calls it) which he puts into *Europe*'s Mouth to ſing at that time, which by its Character ſeems to be a Fragment of the ancient *Sibyline* Oracles, for he tells not whence he or his Author had it.

§. 18. *Heu mala Progenies! Fatis ſervata nefandis*
Gens, nefandarum Domitrix altrixq; ferarum,
Quid fueras, quid ſiſq; vide: Tua prima propago
Bella gerit, Sobolemq; petit lues atra ſecundam.
At Leo terribilis, Borealibus editus oris,
*Flammi feram ex *Orco & pelagi plangentibus undis*
Educens aciem, pecudes, urbeſq;, viroſq;
Sternet, & antiquus Solem Lunamq; movebit
Sedibus; ille etiam patrio jure infima ſumma
Reddet, & occaſum ſub Legis mittet inermem.

Thus Engliſhed.

§. 19. Alas! ill race, to diſmal Fates reſerved,
By whom dire Beaſts are tamed and preſerved,
See what thou wert and art: Thy firſt iſſue
Inclines to War, Plague doth the next ſubdue.

Thus

Thus Sibyl, or what ever other Author Penn'd this Prophecy, thus far doth very myſtically and yet learnedly and aptly depaint to us the City and Empire of *Rome* in her Heathen eſtate, taming and nouriſhing all ſorts of wild Beaſts to be brought forth in their Theaters for their Sport; and above any other Nation addicted to, and flouriſhing in Wars, but in her latter declining and degenerated Chriſtian Eſtate, ſubject unto the Peſtilential Chair of the *Papacy*.

But a fierce Lion ſprung from the Northern Shore,
Shall bring from deepeſt * Hell, and Waves that roar,
A blazing Army, he ſhall Men ore-run,
Cities and Cattel, yea, the Moon and Sun
Remove ſhall he; and Father like the leaſt,
Make Higheſt, and give Laws to the weak Weſt.

The word *Orcus* *, tranſlated Hell, here is properly to be underſtood of *Great Britain*, ſuppoſed by the Ancients to be the Fortunate Iſlands, in whoſe moſt Northern parts Hell was thought to be, as in the moſt Southern the ever-green Elizian Fields. And there to thoſe names *Thule Scotia Orcades*, do manifeſtly alude, as the Learned know. *Thule* in the *Phœnecian* Tongue, as *Scotos* in the *Greek*, ſignifie Night and Obſcurity. See our Hiſtorians, *Camden*, *Aileſ*, &c.

§. 20. Thus far our ſaid *Anonymus*, out of *Grebner* and *Baudenſis* his *Nephew*. I will next tranſcribe hither *Grebner*'s own words, out of 72, and 73 Banners, and tranſlate them, only omitting for brevity ſake, in the firſt: *Quæ animus meminiſſe horret.* The Predictions of our late Confuſions known to be too truly deſcribed by him, and publiſhed by others. Banner 72. *Per id tempus Rex quidam Borealis nomine* Carolus, *&c. poſt hunc eleget nullum. Interea unus è ſtirpe* Caroli *in littore Regni Patrii ſui cum* Gallicis, Suevicis, Danicis, Hollandicis, Burgundicis, *&* Germanicis *auxiliis ſtabit, omnes inimicos ſuos cruentiſſimo prelio ſuperabit, & poſtea Regnum ſuum feliciſſime adminiſtrabit eritq;* Carolo *Magno Major.* In Engliſh: About that time, a certain Northern King ſhall marry *Mary*, &c. after him they Elect none: But in the mean time, one of *Charls*'s Line ſhall ſtand, and with Auxiliary *French*, *Swediſh*, *Daniſh*, *Hollandian*, *Burgundian*, *German* Forces ſhall fight a moſt cruel Battel at the Shore of his Father's Kingdom, vanquiſh all his Enemies, and afterwards moſt happily Govern his Kingdom, and ſhall be greater than *Charles* the Great.

§. 21. Banner 73. Europæ *labes & imbecillitas ſingulorum ejuſdem Regnorum ſedem mirabiliter ſtruet quintæ Monarchiæ quæ ſub tempus exitii* Romani *Imperii ad terrorem totius Mundi ex ruinis* Germaniæ *refulgebit. Hæc triennii ſpacio cetera* Europæ *Regna aut vi perdomitabit, aut belli metu ad ſocietatem propellet, quo univerſalem Legam & unionem omnium Proteſtantium efficiet*, &c. In Engliſh: The Corruption of *Europe*, and the Weakneſs of her ſeveral Kingdoms, ſhall ſtrangely make way for the Fifth (or Fourth) Monarchy; which about the time of the fall of the *Roman* Empire, ſhall to the Terrour of the whole World, appear and ſhine out glorioufly from the Ruines of *Germany*. This ſhall within three Years, ſubdue by force the reſt of the Kingdoms of *Europe*, or for fear of War, ſhall force them to League with it; whereby it ſhall bring all the Proteſtants into an univerſal Union and Confederacy, *&c.* By this latter Paſſage, it appears that the great and bloody Victory the Lion of the North ſhall attain, by the aſſiſtance of *French*, *Swediſh*, *Daniſh*, *Hollandian*, *Burgundian*, *German* Forces, muſt be underſtood to be obtained by the Proteſtants of thoſe Parts: And that if he find any to oppoſe and fight with him in his own Kingdoms, they can be none but Papiſts.

§. 22. To *Grebner* and his Nephew *Baudenſis*, I will add one or two Aſtrological Teſtimonies more, which perhaps will be of no leſs weight, and give greater ſatisfaction to our Reader.

The firſt is *Magel*, as I find his *Manuſcript* quoted by my *Anonymus*, Pag. 55. in theſe words. *Magel* in his Fifth (*i.* or Fourth) Monarchy, is moſt plain. This Star (ſaith he, which this Year 1572, appeared upon *Caſiopæa's* Chair) being placed above the whole Elementary Region, did ſignifie the Revolution and Dominion of a new Empire. Which effects ſhall not yet be ſeen in this our Age; yet are they reſerved, for a certain Nation as yet inviſible, the Beams of whoſe Greatneſs ſhall be extended through the whole Verge of Heaven and Earth.

§. 23. The *Aſtrologer* writes only of that Star which was ſeen at that time when he wrote this Manuſcript, but *William Johnſon*, a Scholar of the Illuſtrious Aſtronomer, *Ticho Brahe*, in his leſſer Globes dedicated to *Maurice Prince* of *Naſſaw*, tells us of this in *Caſiopæa*, and another in the Swans breſt.

Of this new Star in *Caſiopæa*, he ſpeaks thus:

Stella nobilis quæ inſolito præ aliis fulgore, Anno. 1572. *per annum & trientem Circa* Caſiopæa *ſedem fuit conſpicua.* A noble Star, *Anno.* 1572. for a whole Year and four Months, was with unuſual brightneſs, conſpicuous in the Chair of *Caſiopæa.*

§. 24. Upon that in the Swans Breſt, he hath theſe words: *Novam illam Stellam* (*quæ* Anno. 1600. *primum in pectore Cygni apparuit atque etiamum immota manet*) *ex diligenti noſtra ad caudæ lyræ lucidæ obſervationem Longit.* ♒ 16. 15. *Latitud. Boreal.* 55. 30. *habere comperimus.*

I obſerved (ſaith he) that new Star (which firſt appeared in the Breſt of the Swan, in the Year 1600, and abides there unmoved unto this day) this Year 1603, and found its Latitude to be ♒ 16. 15. Northern Latitude 55. 30.

CHAP. IV.

The Confeſſion of the Roſie Croſs, &c.

§. 25. WHoever he was that wrote the Fame and Confeſſion of the Society of the *Roſie Croſs*, he in the 47th *Page* of the Engliſh Tranſlation, profeſſes to have the ſame notion of theſe Stars, with *Magel* the Aſtrologer fore-quoted, and mentions a third in Serpentarius, over and above the two former. His words there are theſe, The Lord ſent before certain Meſſengers, which ſhould teſtifie his Will, to wit, ſome new Stars which do appear, and are ſeen in the Firmament in *Serpentarius* and *Cygnus*, which ſignifie and give themſelves to be known to every one as powerful ſignacula of great and weighty Matters. [So here are three Heavenly Meſſengers, or Witneſſes.]

§. 26. In the ſame Book, *Pag.* 17. They tell you what thoſe great and and weighty Matters are, namely, The Lion of the North, and his Monarchy, that is our Fourth Monarchy, in theſe Words: They tell you *Europe* is with Child, and ſhall bring forth a ſtrong Child (the Lion of the North) who ſhall need a great God-Father's Gift; and there they alſo expreſs what that Gift is, and promiſe it him in theſe words.— We do promiſe more Gold, than both the *Indies* bring, *&c.*

Now if you would know what is the Name of the God-Father, and conſequently of the God-Son, on whom this great Gift will be beſtowed, you may learn

learn there also in that Book, that his Name, which is also the Seal of the said Society, is *C. R.* and that all the aforesaid Treasure was laid up by *C. R.* the Father of the Rosie Crucian Society, for his God-Son *G. R.* the Lion of the North.

§. 27. To these I will joyn Dr. *John Bainbridg*, Astronomy Professor in the University of *Oxon*, who concurs in his Opinion with these learned Men, in his Astronomical Description of the Comet 1618, *London* 1619. Moral Prognostic. *Pag.* 30, 31. he writes thus.

—Novit Deus omnia Solus,
Quæ sunt, quæ fuerint, quæ mox ventura trahuntur.
God only knows, and none but He,
What is, what was, and what shall be.

§. 28. Yet to descend lower than Universalities: That blessed Star, which conducted the *Magi* to Christ's poor, but sacred Nursery (of whose Incarnation and Happiness to Mankind, that Star was an Heavenly Harbinger) doth enforce me often to think, that these many new Stars and Comets, which have been more this last Century of the World, than in many Ages before, did amongst other things, signifie that glorious Light of the Gospel, which hath lately illuminated the whole World.

About the Preaching of *Luther*, were at least five Comets in ten Years (so the Doctor proceeds) after which follows the happy departure of *Germany* and *England*, and many other Northern Parts, from the Spiritual Babylon.

This new Comet doth give us hope, that the rest of *Christendom* before long will follow, and so at length shall be verified the Prophecy of *Sibyl*, upon occasion of these new Stars.

Εστὰ Ῥώμη ῥύμη. *Rome* shall become again a Forlorn, or Desert-Village, or Sheepcoat.

Before I proceed farther with our Doctors Text, I will insert what I find to this purpose, Translated by my Lord *Napier*, in his Discovery of the Revelation, *Pag.* 374. out of the 8*th* Book of the *Sibyline* Oracles.

Then ends the World, then comes the latter Light,
Then God shall come to Judge his Folk aright:
But first shall fall on *Rome* by resistance,
Of God's fierce Wrath, the direful Vengeance.
A woful Life, a Bloody Time shall be,
Oh People rude! Oh Land of Cruelty!
Thou little lookst, nor dost regard aright,
How poor and bear thou first came in the Light,
That to the like again thou should return,
And last before a dreadful Judge shalt Mourn.

So Napier. *I return to my learned Doctor.*

§. 29. Did not our Fathers find (saith he) the Comet in 1588. to be a sign of much Happiness to the Persecuted *Protestants* in *England* and *Germany*? Yea, did not that new Star in *Cassiopea*, 1572, and that remarkable Comet 1577, plainly from Heaven remonstrate, That howsoever the Evangelical Churches of *France*, [by the Massacres there] and the *Low-Countries* [by Fire, Sword, and Halter] must be for a time grievously afflicted, yet maugre Satan, and all his Hellish Furies, they should at length Flourish and Triumph over all their cruel Adversaries. Besides, these Regions of *Europe*, a blessed Light hath in this Age shined to another World; which did long sit in most fearful Darkness: I

mean

mean the East and west *Indies*. I am verily perſuaded, that the new Star which appeared ſo long from *September* 1604, till *January* 1606 (about two Years and four Months) in the foot of *Serpentarius*, having coincidence with the great Conjunction of the three ſuperiour Planets, and that other ſo many Years in *Cygnus*, doth promiſe being with this preſent Comet 1618, (conformed) a more clear illuſtration of thoſe remote Regions, with the reſplendent Light of Salvation.

And a little farther he ſaith,— Theſe Stars give us hope, that his other gracious Promiſe (of the Calling of the *Jews*, he means, as appears in his Margent) ſhall be ſhortly accompliſhed. *And* Jeruſalem *be trodden down by the* Gentiles, *till the time of the* Gentiles *be fulfilled*. Which certainly (ſaith the Doctor) ſhall precede the ſecond Coming of our Bleſſed Saviour; fore-runner whereof, he (Chriſt) ſaith, ſhall be ſigns in the Sun, Moon, and Stars.

To draw nearer Home (continues our Doctor) not by the Rules of Vulgar Aſtrology, whoſe Precepts I eſteem no better than Ὀνείρων πλέξεων φαντάσματα, Phantaſtick Dreams, but directed by theſe Cæleſtial Hieroglyphicks, in which I may ſay as the Poet long ago:

Sapientibus per ambages fata Eloqui,
Fatuis Magiſtrum prorſus eſſe inultilem.
The Fates by winding Riddles, Wiſe Men teach,
In vain to Fools, though ne're ſo plain you Preach.

Thus far Dr. *Bambridg*, who wrote this Treatiſe at *London*, and dated it *December ult.* 1618.

§. 30. Before I had read theſe Paſſages in Dr. *Bainbridg* (in whoſe phraſe, you ſee what the temper of theſe Times of King *James*'s Reign were) I thought fit to make ſome Obſervations on *Magel*'s words, concerning the Star ſeen in *Caſſiopea*'s Chair only, which ſince I thought better to ſet down here together, with what I think remarkable on the other two, and his Comment on them, and the Comets.

§. 31. *Obſerv.* 1. Firſt then, when he contrary to all Prognoſticators, and co[illegible] the Event which followed upon the Comet of the Year 1618, pre-dic[illegible]ng but good to be expected from Comets and new Stars, and particularly good ſucceſs unto the Goſpel, and relief unto the true Profeſſors thereof: It muſt here be diligently noted, That the Affairs of the World, and its Kingdoms, ſtand on quite different Foundations, and are acted and governed by quite different Rules and Principles from thoſe of the Kingdom of Chriſt and the Goſpel. It muſt not therefore ſeem Contradictory, if from the ſame Stars great Confuſions, Diſtractions, and Deſtruction be ſignified to the Kingdoms of the World, or ſome of them, and yet quite contrary Settlement, Order, and encreaſe of Power to the Goſpel, the Kingdom of Chriſt in the ſame Confuſions from the ſame Stars; for the things of this World being founded on the fickle Purpoſes, Deſigns, and Counſels of inconſtant and mortal Men, all Shakings and Confuſions, do diſorder and confound them; but the things of God and true Religion, depending on more ſolid Principles, the general Good of Mankind, and the Glory and Counſel of God, they found Settlement and Eſtabliſhment by God's Providence and Bleſſing, in the moſt unſettled Times; like thoſe Trees that gather faſter Rooting by ſtormy Winds.

§. 32. *Obſerv.* 2. Whatever may be concluded of Aſtrological Rules, this ſeems by our Experience in the effects of the aforeſaid Comet to be moſt certain, that the time and place of the appearance and motion of Comets, ſhew the place and time of their expected effects; theſe new Stars therefore as they are Northern, muſt have ſignification of ſome Northern Monarchy.

§. 33.

§. 33. *Obſerv.* 3. It ſeems at leaſt to Heathens and Unbelievers, who by Aſtrology have made a Language of the Stars to themſelves, according to which they gueſs at, or believe they underſtand Affairs to come; God in Mercy, or Judgment, wonderfully condeſcends to give ſuch Men warnings according to their Capacities, who heed not his Word, nor the Prophecies of holy Men, which would therefore be ſent in vain unto them. Theſe Warnings therefore he ſends them ſometimes by extraordinary Stars, as at Chriſt's Birth, to the Wiſe Men of the Eaſt; ſometimes by extraordinary Inſpirations, as by *Balaam*; ſometimes by Viſions, as to *Balaam*; ſometimes by Aſtrologers, as in this caſe of theſe new Stars. But here, as I obſerved above, if Aſtrologers would conclude by thoſe they call Malevolent Aſpects, *&c.* that the Affairs of Good, Holy, and Heroick Princes would be Unſucceſsful, they ſhould mightily miſtake. For in their Concerns, in whom God, his Glory and Kingdom is concern'd, that is Infallible:

Aſtra regunt Homines, ſed regit Aſtra Deus.
The Stars ſome Men command,
But Stars are in God's Hand.

§. 34. *Obſerv.* 4. From theſe Conſiderations, I hope, I may be partly authorized to conclude, that the Stars in *Caſſiopæa*'s Chair, and others fore-mentioned, ſo obſerved by the great *Tycho Brahe*, and other Aſtronomers his Scholars, and Contemporaries and Followers, and by thoſe our Northern Wiſe Men, ſo interpreted as above, may without any great Abſurdity, be ſaid to hold ſome Analogy to that Star, which appeared to the Wiſe Men of the Eaſt at the time of our Saviour's Birth. That the ſignificator of his Life on Earth was moveable, theſe the Precurſors of his Reign fixt, becauſe they were to ſignifie that Kingdom to be Born, Riſen again, or Revived in the World, and particularly according to their Situation in Heaven in theſe Northern parts of the World, about the Year 1572, or 1600, which muſt prevail over the whole World, and abide till the end of it.

§. 35. *Obſerv.* 5. I farther commend to Obſervation, from our learned Doctor and Aſtronomer's Diſcourſe: That if Comets and new Stars do ſo certainly and preciſely operate according to their Place, Appearance, Time and Motion, and the latter co-operate as more particular cauſes with the Northern fixed Stars, as more general cauſes than the late frequent Comets, and the Commotions they ſignifie to thoſe that underſtand, give credit to them, and are under their Dominion, and not exempt by ſome ſpecial Providence, do alſo ſtrongly co-operate to the raiſing or preparing Matter for the Fourth Monarchy which we expect, and not the petty deſigns of the private Ambition of any Prince, King, or *French*, or other, how formidable ſoever they may ſeem at preſent, whatſoever their Confederacy be, or whoever combine with them. Nor need any Chriſtian's Heart fail becauſe of them, their Leagues, or Unions, or whatever Confuſions we ſee, feel, or fear to be brought by them, for all theſe little or greater Commotions, Shakings, or Concuſſions of ill founded Powers and Governments, make way only for the grand Revolution, by which thoſe Things which are well founded and ſettled by Divine Decree and Providence, to work together for his Glory in the common good of Mankind, and Advancement of Chriſt's Kingdom to that End, ſhall be brought about, perfected, ſettled, and unmoveably Eſtabliſhed. And this, even in their Aſtrological way, thoſe who give credit thereto, muſt be forced to allow, or admit me to conclude, becauſe the ſuperiour new Stars fixt and of longer continuance, more mighty and univerſal operation, or ſignification for Good, muſt needs prevail over, over-rule, and wear out, and ſo ſurvive and make uſe of the Operations of the leſſer, miſchievous, weaker, more reſtrained, and leſs durable Effects and Significations: Now ſuch are the Effects,

or Significations; according as our learned Aſtrologers tell us of the leſſer Modern, and leſs durable Appearances, Comets, *&c.* compared with the ſaid new Stars in *Caſſiopæa*, *Cygnus*, and *Serpentarius*, Attendants on this new Monarchy; or, as *Poſtellus* fains to call it, Chriſt's ſecond Birth, or new Birth of the World, or Renovation and new Edition of the Goſpel. And it is very probable, that he gave the Reformation that name of Chriſt's ſecond Birth, and return into the World, in contemplation of that new Star which was by our Northern *Magi*, ſo received and interpreted, as diſcovering the Fourth Monarch, and the place of his Birth, to thoſe that underſtand Heaven's Language.

§. 36. *Obſerv.* 6. Seeing then we may conclude, that whatever Commotions and Revolutions happen in the Chriſtian World, make for the intereſt of the Fourth Monarchy, how contrary ſoever they may for the preſent appear to it and its deſigns; So as that our Doctor tells us upon his Obſervation, that Comets themſelves, as in *Luther*'s time, and ſince, are Monitors of Eccleſiaſtical Changes, and thoſe for the better, to the greater Liberty and Freedom of Proteſtant Churches; and others tell us, they make way for the Fourth Monarchy. I will therefore here adventure farther, to diſcover what I have obſerved, whereby it may better appear what Church, and what Monarchy was ſignified and indicated by theſe new Stars, to whoſe Intereſts all theſe Commotions muſt finally cooperate. And firſt, as to the Church and Reformation pointed out by that Star in *Caſſiopæa*'s Chair, it is manifeſt, that it can be no other than that of the Reformed Proteſtant of the Church of *England*, and thoſe that are protected under it, and ſubſcribe to its Confeſſion; and the Monarchy, as manifeſtly appears, to be the *Britiſh*, of *England*, *Scotland*, and *Ireland*, united in the Perſon of King *James* in one Monarch, to which *France* and the other Reformed Churches there, as of right they ought, ſo will in due time be united; the Tranſition being much more Natural and Facile from the *French* to the *Engliſh* Religion and Liberty, than from the *Britiſh* to the *French* Dominion. For upon view of our Church Hiſtory, I find that the Articles of the Church of *England*, being the common Confeſſion of the Reformed Proteſtants, to which with very few grains of Allowance, as well *Calviniſts* as *Lutherans*, may without ſcruple indifferently ſubſcribe, were formed in the Convocation at *London* 1563, in which the Reverend, Pious, and Learned *Alexander Nowel*, Dean of *Pauls*, was Prolocutor; and the ſame were in the Year 1571, by Soveraign Authority enacted and eſtabliſhed to be the publick Confeſſion of the Engliſh Church, in the Reign of Queen *Elizabeth*.

§. 37. And about the ſame time a Catechiſm, agreeable to the ſame Articles, was Publiſhed, and by Authority enjoyned to be taught in Schools, with this Title, *Catechiſmus brevis Chriſtianæ diſciplinæ ſummam continens, omnibus Ludimagiſtris Authoritate Regia commendatus.*

Of the Articles, a late Church Hiſtorian hath theſe words: The *Engliſh* and *Latine* Articles of the Church of *England*, ſet forth in Print in the Year of Chriſt 1571, when they were firſt Ratified by Act of Parliament, whoſe being as obligatory, bears not date nine Years before from their compoſition in Convocation, but hence from their Confirmation in Parliament. So that there was hardly a Years difference betwixt the publication of the Articles of the Reformation of the *Engliſh* Church to the World, and the appearance of that Star in the Chair of *Caſſiopæa*, giving the whole World warning, and the Wiſe Men aim to look out for ſome ſecond glorious diſcovery of the Goſpel.

§. 38. And as for the Monarchy of *Great Britain*, that was yet more Illuſtrated by the appearing of two new Stars, the one two or three Years before, and the other a Year or two after the Union of the Kingdoms of *England* and *Scotland*, in the Perſon of King *James*. That which was the Precurſor and Harbinger (as it were) of this Northern Monarchy, was the forementioned Star in the

the Breaſt of the Swan 1600; and that which followed and attended on it, was the Star in the foot of *Ophiuchus*, in the Year 1604. Nor can I ſee why any ſhould condemn him of Preſumption, who ſhould from the Analogy of the Star in the Eaſt, directing the Wiſe Men of thoſe parts to the King of the *Jews*, our Saviour, born about that time, argue that the uſe of theſe may probably be, partly to ſhew to the Wiſe of our Times and Parts, when and where the true Reformation and Reforming Monarchy muſt riſe. For as the Star in the Chair of *Caſſiopæa*, one of the moſt glorious in the Heavens, (generally ſpeaking) and amongſt the moſt Glorious, thoſe of the North, more eſpecially, and the moſt conſpicuous part of that Conſtellation; her Chair it ſelf moſt reſplendent, was moſt proper to ſignifie the ſecond Edition (as I may ſay) or new Birth of the Goſpel, or ſecond Birth of Chriſt, as *Poſtellus* would have it; brought into the World by a Virgin Queen, about the time of that Stars appearance, and then ſpread newly all over *Europe*, as it had been conceived by her Authority ſome nine Years before. So in like manner the Star in the Breaſt of the Swan, and that other in the foot of *Serpentarius*, attending at like diſtance on the Birth of our Britiſh Monarchy, are as appoſite to demonſtrate it to our Northern Wiſe Men, that of the Swans Breaſt, its time and place, and that in *Serpentarius* foot, its principal deſign and work, namely, the ruine of that Serpentine Brood, which are the preſent ſupport and foot of the *Roman* Court, their Home and Harbour; and Hope, Keeper, Holder up, and Maintainer of the Serpent and his Kingdom, which he pretends unto in Heaven, the Temple and Church of God. I ſay again, That as the Star in *Caſſiopæa*'s Chair, *An.* 1572, ſhewed where, when, and by whom the ſecond Edition of the Goſpel, or ſecond Birth of Chriſt's Kingdom was wrought, namely, here in this Iſland, by a Virgin Queen; who in the Year 1571, Enacted the true Reformed Chriſtian Faith. So the Star in the Swans Breaſt 1600, and *Serpentarius* foot 1604, ſhews what Kingdom and Family muſt extinguiſh by the luſtre of that Reformation, the Superſtitions and Idolatries of *Rome*, and give that blow with a Stone, cut out without Hands from the Mountain, on the feet of the laſt Supporter of Satan's Kingdom, the *Roman* Monarchy; being alſo the baſeſt and worſt conſtituted of incoherent Iron and Clay, and grind it to Duſt, and diſperſe the Remnants of it to all the Winds, as *Daniel* propheſies.

§. 39. There being the ſame reaſon for us to look out for ſome new Kingdom in theſe Northern parts, to which theſe Stars were perpendicular, as there was for thoſe Wiſe Men in the Eaſt, to look for a King born in *Judea*, by the Star they ſaw in the Eaſt. Nor doth the moveableneſs of that, and fixedneſs of theſe, make as to our purpoſe any conſiderable difference; for it was neceſſary that thoſe Eaſtern *Magi*, who ſought one particular Perſon, ſhould be guided by a Star ſo moveable, that its perpendicular Rays might point out *Bethlehem*, and our Bleſſed Saviour's Perſon to them, that they might bring to him their Gold and other Treaſures: But to diſcover to our Wiſe Men in the North, the Kingdom to which the Honour is reſerved in this laſt and worſt Age, to reform the Religion and Manners of the whole World according to Chriſt's Rule, both for Spirituals and Civils, it ſufficed that ſuch new Stars did appear unto them fixed in the Starry Orb, as by their motion therewith might deſcribe a Circle, wherein at the time of their appearance, that Reformation and Kingdom did firſt riſe and appear. Now if we enquire what Reformation did appear in the World, about the time of the appearance of the Star in *Caſſiopæa*'s Chair near the Circle its direct Rays did deſcribe upon the Globe on the Earth, we ſhall find that of Queen *Elizabeth*, and no other. And again, if we ſeek what Kingdom did ariſe about that time the Star firſt appeared in the Swans Neck, within the Northern Circle deſcribed by its perpendicular Beams, we ſhall find no other than the Monarchy of *Great Britain*, then founded by King *James*, and tranſmitted from

him

him to our preſent Soveraign *Charles* the II, the firſt of Engliſh Birth, who ſway'd the Scepter. Allowing what thoſe ancient Prophecies here ſubſcribed:

§. 40. Bruti *Poſteritas* Albanis *aſſociata*,
Anglica *Regna premet peſte, labore, nece*
Conſurgent Britones Albanæ *Gentis amici*,
Antiquum nomen Inſula tota feret,
Ut profert Aquila veteri de Turre loquuta,
Cum Scotis, Britones *Regna Paterna gerent*.
Long time the *Britiſh* and the *Scotiſh* Race,
The *Engliſh* Realm with War, Plague, Toyle, deface,
Till a Friend riſe to *Scots* of *Britiſh* Stem,
Then *Britiſh Scots*, their Father's Diadem
Reſume, and all the Iſles its ancient Name.
Thus did the Eagle from th' old Tower proclaim.

§. 41. And to cheriſh our hopes, the Motto's of this Monarchy, and its Impreſſures fixed on its Coin, and elſewhere, do happily conſpire: Namely, That Motto of the firſt Chriſtian Emperour, *Conſtantine* the Great, our Countryman, *In hoc Signo vinces*; referred by the Croſs to Chriſt's Death. And that other of like import, *Duce & Auſpice Chriſto*.

That Kingdom proſper, and ſubdue all muſt,
Whoſe Standard Chriſt's Croſs is, Chriſt guide and truſt.

§. 42. A King of Britiſh Blood, in Cradle Crown'd,
With Lion markt, ſhall joyn all Britiſh Ground.
So Sir *William Maurice* of *North-Wales* repeated in *Engliſh*, *Merlin*'s Prophecy of 600 Years ſtanding.

CHAP. V.

Thomas Pugh, *Britiſh Prophecies out of* Maxwel's *Prophecies*, Sect. 16. Fol. 84. &c.

§. 43. ACcording to the Confeſſion of the *Italian* Jeſuit *Hieronimus Platus*, in the 2*d* Book of the *Religious Life*, and 30*th* Chapter, *England* hath been more fertile of Converters of Countries and Nations to the Chriſtian Faith, than any other Land whatſoever elſe: So is it not unlikely, but that God will have the ſame Country to be more fertile of many Reformers, and other corrupt Churches, eſpecially that of *Rome*, than any other Land whatſoever; and to reclaim *Rome* and her Daughters from their Abuſes and Corruption, and to reſtore unto them their Primitive Purity and Integrity, ſuch as it was in the days of *Conſtantine* the Great, Born in *Great Britain*.

§. 44. So *Noſtradamus* predicts, That *Rome* ſhall be ruled by the Britaniſh Head. In his firſt Century he ſaith, that the new King that joyns the lower and Northern Countries of *Europe*, ſhall be the Inſtrument of loſs to the Church of *Rome*. And that the Biſhop of *Rome*, together with his Clergy, except they ſhew themſelves willing to be reformed, ſhall be made to ſpit Blood, when the Roſe ſhall flouriſh.

He promiſeth in his 5*th* Century, that of the Trojan Blood, ſhall ſpring a Prince

Prince of a doughty *Dutch* Heart; who ſhall attain to ſo high a Degree, that he ſhall chaſe far away the *Arabick*, or *Mahometan* multitudes, and likewiſe return to the Church her ancient Eminency and Sincerity.

§. 45. Out of the Library of St. *Victor*, cited by the Abbot of *Cluny*, it's ſaid, Abbot *Joakim* ſaid, That the Red Roſe ſhould ſend forth the ſweet Water, that ſhall purifie and cleanſe the Church from her Corruption.

Paracelſus. Amongſt the Roſes ſhall ſpring up one, who ſhall change the Sandy Foundation into a Rock.

§. 46. Mr. *George Maxwel*, from Sir *George Norroy*, King at Arms,

Jeſſæ Roſa ſanguis Bruti,
Portat crucem Jeſu Chriſti.
Chriſt's Croſs diſplayed in *England's* Standard, ſhows
From Britiſh Blood muſt ſpring the Jeſſean Roſe.

§. 47. It ſeems, that from the Roſe of *England* ſhall proceed or ſpring the Reformation, or Purgation of the Church of *Rome*. Likewiſe the ſame City and Empire received from the ſame Country, the firſt Authorized Profeſſion of the Chriſtian Faith, by the bleſſed means of *Conſtantine* the Great, a *Britain* born at *York*.

Grebner. The Lion having the Roſe and Lillies in his Arms, ſhall utterly deſtroy the Pope, ſo that there ſhall be none at that time.

§. 48. *Brithwald*, Biſhop of *Wincheſter*, in the Confeſſor's time ſaw in a Viſion, * *Regnum Anglorum eſt Regnum Dei.*

* NB. *That the Kingdom of the* Engliſh *is the Kingdom of God, and that it is as well by the gentle ſweetneſs of its Yoake and Government, like that of Chriſt, as in other reſpects. And by this we may underſtand, how vainly the Antichriſtian Enemies pretend a right to it by this Prophecy, and ſeek by force to Conquer it from Chriſt's Kingdom, and to ſubdue it to their own Tyrany.*

Thus far my Author.

§. 49. I ſhall only as to theſe Prophecies, on what ground ſoever they proceed, add this Obſervation for the Readers conſideration, That God whoſe Providence, as is manifeſt by his Word, is very uniform in his Juſtice upon the cruel Enemies of his People, ſeems to have given warning to *Rome*, and her Antichriſtian Confederates, that as the Northern People raiſed up by his Spirit, revenged the Blood of his Primitive Saints ſpilt by the *Roman* perſecuting Heathen Empire, on that Red Dragon; ſo the League of Northern Chriſtian Princes, who ſhall in God's time acknowledg his Truth, and defend their Subjects from the Perſecution and Tyranny of the *Romaniſts*, ſhall at length revenge the Blood of his Modern Saints, much more profuſely ſhed by that bloody and mercileſs People, who like the old Heathen *Romans*, are filled with all Unrighteouſneſs, Fornication, Wickedneſs, Covetouſneſs, Maliciouſneſs, full of Envy, Murder, Debate, Deceipt, Malignity, Whiſperers, Backbiters, haters of God, deſpightful, proud, Boaſters, inventers of evil Things, diſobedient to Parents, without Underſtanding, Covenant-breakers, without natural Affection, Implacable, Unmerciful, as that Apoſtle *Paul* deſcribes them, *Rom.* 1. 29, 30, 31. And which is worſe than theſe Heathens could poſſibly be charged with, they not only know the Judgments of God due to ſuch Practices, but ſeek to colour, palliate, and defend them againſt his Juſtice, by Rules and Religious Pretexts; deſtroying and making void all principles of Juſtice, Right, Honeſty, and Morality, as well as Divinity and publick Polity, and thereby reduce all Mankind into an Anarchical Brutiſh, more than Barbarian irrational unreducible Confuſion, by their Tradition.

§. 50. And that the Northern Kings ſhall be the Executioners of God's Wrath upon the Whore and falſe Prophet, the Pope and City of *Rome*, as they were on the Red Dragon, the perſecuting *Roman* Empire, hath been more than probable by their Actions; ever ſince *Luther*'s time they firſt and ſtill oppoſe Her, whilſt the more Southerly and Neighbour Princes ſubmit, ſerve, and protect Her.

POST-SCRIPT.

§. 51. *John Urſinus*, in his *Roman Conclave*, Printed in *London*, in 4°. 1600. *Pag.* 142. in the Chapter of *Charles* the *5th*, upon the Deceaſe of *Maximilian*, the firſt Emperour of *Germany*; *Charles* the *5th*, afterwards Emperour, and *Francis* King of *France*, were Competitors for the Imperial Diadem; *Leo* the *10th*, then Pope, in Bar of *Charles*, pleaded, That *Charles* by no obſcure prediction and lineamental diſcription of Face and diſpoſition, reſembled the Man, foretold in certain Verſes of an ancient Prophet, who ariſing in the North, ſhould be the mover of grievous Alterations to fall upon *Italy*, but eſpecially upon the *Roman* Sea.

This Prophecy had ſome weak Deſcriptions it ſeems, of the Perſon expected from the North, to make ſuch great Alterations in *Italy*, and the *Roman* Sea; and *Charles* the *5th*, ſome reſemblance of that Perſon. And my Author by his Note in the Margent, allowing the Prophecy to be truer than the Pope was aware, thereby intimates that the Alterations wrought in *Charles* the Fifths time, had ſome agreement to the ſcope of the Prophecy. But the Reader, if he well conſider the words of the Prophet as here related, may very eaſily conclude, That *Charles* who was rather a Southern than Northern Man, and made no ſuch grievous Alterations neither in *Italy*, nor the *Roman* Sea it ſelf, as the Prophet foretold, and the Pope feared was not the Man of whom the Prophet ſpoke; and that this Prophecy may therefore be very well added upon the Popes Teſtimony againſt his own Sea, to the foregoing, to ſhew that a Northern Prince will riſe and make more grievous Alterations there than thoſe of *Charles* the Fifths time. Nor do they fear the Reformation *Luther* then began in *Germany*, ſo much as what the Northern Monarchy will make in *Italy* it ſelf.

§. 52. Romano *Imperio omne malum venit ex Aquilone,*
Omne malum nobis ex Babylone *venit:*
Romanam *Eccleſiam omne malum ex Aquilone minatur,*
A Roma *noſtras, ergo caveto malum,*
Noſtras ferro & ferrum Romanoq; *viro Vir,*
Cedere neſcit, ſed tu Anglia *ab Arte cave.*
Imprecor arma armis contraria & ignibus Ignes,
Romaniq; *æquos Artibus Artifices.*

§. 53. By Northern Powers the *Roman* Empire fell,
To us all Miſchief comes, by *Rome* from Hell:
The *Roman* Church their Fall from hence preſage,
Let our Church then provide againſt their Rage.
The Northern Men and Iron far excel
Roman England let not their Craft thee quel:
Their Swords with Swords, and Fires with Fires, I pray
Thou may'ſt, and all their Arts with Arts repay.

CHAP.

CHAP. VI.

Modern Predictions of Grebner, Cotter, *&c.*

§. 54. HAving, I doubt, wearied the Reader with the former, I ſhall be brief in theſe; I begin with *Grebner* his *Vexillum* 52. *De ſorte Leonis* Angliæ.

Hic Burgandicus *Leo deglutitus & abſorptus eſt, & nihil reſtat horum niſi Terra vaſta, & diſperſi populi, quos ego & mei confederati ſubjugavimus, & noſtris dentibus & gutturibus detinemus, ac mordicus reſervamus. Hoc eſt opus meum Meorumque, præſidio Divino,* &c.

Id. Vexill. 223. Angliæ *plus ultra.*

§. 55. *Sum* Anglicus *truculentus Leo, modo rugiens fremens & immane ſæviens, animoſus fælix & Victorioſus contra omnes meos hoſtes; Patriæ meæ fideliter auxilio venio & præſidio, ac clementi meæ Reginæ aſporto pretioſum cimelion, Margaritam dictam* Belgicas, Hiſpanicas *ditiones, unde Regina mea tempore vitæ ſuæ certo magnifice & glorioſe Triumphat.*

§. 56. Vexill. 60. *In Leonem* Luneburgicum. *Quæ mihi hoc Globo fortunæ uti animoſo* Germanico *exercituum ductore ab* Anglis *& futuro magno capite ſeu ſummo principe & Monarcha* Germaniæ *pacta decernuntur de his hæres meus gaudito. Idem excitatio* Germaniæ, writen 1652. *Terra Jubila Jubila canta & exulta quod vidiſti exoptatum diem Ruinæ & excidii Antichriſti, quod ductu & auſpicio fælici* Anglorum, Gallorum, Danorum, Germanorum, Scotorum, Suecorum *præſidio dextræ numinis altipotentis fiet.* Where the *Engliſh* are preferr'd before the *French* in *Romes* Ruine, and ſet in the Head and Front of the League.

§. 57. What he hath here foretold of the damage done to the Crown of *Spain* by the *Engliſh*, and their Confederates, where he places them in the Front before the *French*, was long ſince fulfilled; of which *Dunkirk*, and *Jamaica*, and *Portugal*, are ſufficient Teſtimonies. For what he foretold of Queen *Elizabeth*'s obtaining the *Low-countries*, We know ſhe held Towns there as long as ſhe lived, and had ſhe not refuſed them, the whole *Netherlands* would have caſt themſelves into her Lap, and to her aſſiſtance given them. And *France* it ſelf againſt *Spain*, the firſt declination of that Monarchy muſt be attributed; and how deadly Blows the *Engliſh* have ſince given it, to their own prejudice, and that of Chriſtendom, is largely ſhow'd by a late Pen in his Paper, entituled, *The World deceived in* Oliver Cromwel.

§. 58. This indeed *Grebner* did not foreſee, that I can perceive in his Book, that the *Spaniard* himſelf ſhould yeild up *Flanders*, or any part of it to the *Engliſh*, to be protected againſt the Enemies of his Crown; and it ſounds as unlikely as what that odd Rime imported:

> Believe this true, when as you ſee
> A *Spaniard* Proteſtant to be.

§. 59. But I have been either miſinformed, or this is not the firſt time that *Flanders* hath been offered to the Protection of the *Engliſh*; nor will it need to fulfil this Prophecy that the *Engliſh* ſhould unjuſtly detain as Enemies, what they now protect from the *French* as Friends. If they can hold the *United Provinces* in ſecurity under the Prince of *Orange*, ſo nearly Allied to the Britiſh Crown, it is enough, and that I think cannot be denied to be fairly promiſed in theſe Predictions.

§. 60. *Grebner*

§. 60. *Grebner 69 Banner*, is thus inſcribed in that Family: *In comitum Imperii Liones, cum Principis* Gulielmi Uraniæ *filio* Mauricio, *felici Heroi ſocianti ſe alicui* Daniæ *de ſtirpe.*

§. 61. And ſubſcribed thus, *Hoc vexillum de fratribus quoq;* Uraniæ *Principis & eorum poſteris Illuſtriſſimis intelligendum.* His words of them are theſe: *Leones noſtri audaces in prima acie fremunt, unde nobis potentia creſcit, & Gloria & Fama augeſcit.*

I know not whether formerly the Family of *Orange* did Intermarry with any Deſcendent from a Daughter of *Denmark*, as here is intimated; it is ſufficiently known, this Princeſs was by her Great Grand-mother Queen *Ann*, of that Family. And if the Prince of *Orange*, as he here predicts, muſt lead the Forelorn of the Northern Army, as he manifeſtly muſters them with the Auxilaries of *England*, their growing Eſtate and Honour muſt be by their Aid, and ſo ſhews who is to be the Leading Monarch.

§. 62. To theſe, let me add one out of *Drabritius*, who is otherwiſe thought partial too much unto the *French*, but perhaps his miſtake was, that he attributed that to the *French* King, which indeed belonged to the King of *Great Britain*, who is indubitably right Heir and King of *France*, and of the Ancient Royal Line; as is manifeſt by his Gift of Healing, *&c.* But of this more largely in the next Part.

§. 63. *Anno.* 1657. *May* 31. *Pag.* 473. This Enthuſiaſt hath theſe words: *Papæ capiti coronam poſui teſtaceum, ſimilemq; imponam* Hiſpano, *cum delaceravero Regnum ejus: Cujus partem accipient* Angli *etiam, fideles mei, quod cogitare nec ipſi poterant, nec Mundus.*

I think nothing could be ſaid more true, than what he here pretends to be ſpoken by Chriſt himſelf, that the *Engliſh* were and are ſo far from any deſire to rend the *Spaniſh* Monarchy, that their greateſt Ambition teſtified in Parliament at this Day, is to preſerve it; and the World will bear them Witneſs, that never any ſuch thoughts entered their Minds. If they hold as Cautions for their and their own Peace, and that of Chriſtendom, ſome Ports for convenience of tranſmitting Aids to them, it will content them, and fulfil this Prediction.

Cottor, 1622. *Anno. Chriſti Aug.* 12, 13, 15, 16, 17.

§. 64. Who this *Cotter* was, and what ſome Learned Men have judged of his Viſions and Prophecies, is ſet down at the end of this *6th* Chapter.

Amongſt his Viſions, in that dated as above, I find theſe following words, which manifeſtly related to *Eſdras*'s Lion out of the Wood, and are to me an Indication, that what Spirit ſoever did dictate this the foregoing and following Prophecies, they are for the ſubſtance of them only ecchoes to *Eſdras*; and indeed, conſidering what *Eſdras*, the *Sybils*, ſome holy Men in ſeveral Ages, former and latter, have predicted according to Scripture Prophecies, and what I have obſerved of the ſtate of *Europe* below, ſince *Luther*'s Reformation, it could not be difficult for an humane Spirit contemplating in ſome rapture of Meditation, and in ſome ſort out of the Body, God's Juſtice, Mens Wickedneſs, *Romes* Bloodineſs, the Proteſtants Revolt, Situation, Reſolution, Liberty, Neceſſity, Weapons, Spiritual, Rational, natural Succeſs under their *Ziſca*'s in *Bohemia*, *Piedmont*, *Holland*, and elſewhere; the *Roman* Clergies Rage, Jeſuits buſie Incitation of States to Tumults, Ambition of *France*, Weakneſs of *Spain*, to ſee darkly, and gueſs at ſuch Generalities of great Actions, as they for the moſt part do contain, nor is it hard to preſage the Event of the preſent Aſſociations with or againſt *France*, on the ſame Grounds.

§. 65. Thoſe words of *Cotter*, I find thus rendred, out of his own Mother, into the *Latine* Tongue,

Leo

Leo autem ex Sylva ſeptentrionali audacter perſiliet: Quamvis pedibus ſuis Lunæ inſiſtat, Luna tamen non ſemper manebit demidiata, ſed plenum lumen cito recipiet: & iſta Luna imago eſt Eccleſiæ. Per Leonem Deus Pater redemit ſibi Eccleſiam: Per Leonem Eccleſiæ fideli opem & victoriam paraturus eſt.

But a Lion, ſaith he, ſhall boldly leap out from a Northern Wood; and though the Moon, on which his Feet ſtand, be at preſent only half full, it ſhall quickly attain a full Light. This Moon is the Image of the Church: By a Lion the Father redeemed a Church to himſelf; By a Lion he will prepare help and victory to his faithful Church.

Cotter, 1624. *Sept.* 24. *Pag.* 140.

§. 66, 67. *Sed Jehova convocat Reges ab Aquilone contra munitiſſimam Urbem*, &c. God ſhall call together the Kings from the North againſt a moſt excellently fortified City.

§. 68. *Idem*, 1622. *Aug.* 28. *Pag.* 35. The White Lion ſhall ſeize on a great part of the City. The Red Lion reſembling the Morning Red, ſhall be aſſiſtant to the Lovers of the Goſpel, he ſhall alſo ſeize on a part of the great City. The leaſt of all, the Azure Innocent Lion, ſhall be endued with Strength, Glory, and Forces from God, a Triple Crown with a potent Hand, by the interpoſition of the Lion from the Eaſt and North.

§. 69. *Idem*, 1923. *Apr.* 23. *Pag.* 39. Thoſe of the South and Weſt are diſſipated, thoſe of the Eaſt and North obtain Victory.

§. 70. *Chriſtiana Ponatovia*, hath theſe Viſions of the Northern Lions. (See who ſhe was at the end of the *Chap.*) 1628. *Jan.* 17. *Pag.* 241. Hah! what is it? Behold, from the North, theſe are late Lions. Then the Lions departing from one another, ſhe ſaid very clearly, God bleſs them. A wonderful thing! Now they bid one another farewel. Now they depart, the one this, and the other that way.

§. 71. *Ead.* 1628. *Jan.* 20. *Pag.* 247. The Battel ſhall endure till few of them from the North ſurvive.

§. 72. *Ead. Ib. Pag.* 248. There ſhall come forth ſeven Principal Perſons, and many Inferiours, by whom the Northern Armies ſhall be led. 1628. *Jan.* 13. *Pag.* 224. She names them in this order, *Hungarians, Turks, Venetians, Saxons, Tartars, Swedes, Danes, Hollanders, Engliſh, French*, &c.

§. 73. *Drabricius* (of whom ſee below) in his Viſion 1653. *March* 1. *Pag.* 355. The Northern Cloud now ariſes, whence terrible Thunders ſhall proceed; for it ſhall bring with it the Whale from beyond Sea, upon the Sons of *Babylon*.

This Whale ſeems to be the Emblem of ſome mighty Fleet.

Daniel threatens Antichriſt with the Naval Force of his Enemies Ships of *Kedar*.

§. 74. A learned Mans Judgment of theſe Enthuſiaſts. *Si Prophetiæ non ſunt Prodigiæ certe maximè vocalia ſunt, cum mirifice invicim conſentiat*; Cotterus, *ſimpliciſſimus Idiota*; Poniatovia, *infans puella*; Drabricius, *ſenex delirus. Nunquam ita locutus eſt Homo, nunquam ante ita locutus eſt Satan, Certe in Angelum lucis magno judicio, ſi non miſericordia converſus.*

If theſe be not Prophecies, ſaith he, they be wonderful loud crying Prodigies, So admirable is their conſent. *Cotter*, a moſt ſimple Idiot; *Poniatovia*, a childiſh Girl; *Drabicius*, an old Dotard. Never did any meer Man ſpeak as theſe, nor ever any Devil till now. If he be thus turned as into an Angel of Light, it is in great Wrath, if not for Mercy.

CHAP. VII.

Some more Modern and Domeſtick Viſions and Prophecies.

§. 75. THere are ſome pious Souls amongſt us, who have ſeen Viſions, and dreamed Prophetick Dreams of the heroick Actions and Succeſs of our Lion in the Eaſt, as well as Weſtern Empire; but their Modeſty hath in a great part ſuppreſſed them, and I have no warrant to Publiſh them imperfect, according to the notices I have of them. Therefore,

I will conclude theſe Predictions of the Fourth Monarchy, promiſed to the Northern Lion, with a Relation I had from a Learned and Pious Friend, lately deceaſed, which was this: That ſome Months before the death of *Oliver Cromwel*, or ſhortly after; a Servant of his nearly related to him, ſaw in a Night Viſion, in a Room not unlike the Banqueting-Houſe at *White-Hall*, the Crown Imperial of *England* on a fair Table, covered with a rich Carpet; to which, placed at the upper end of the Table, *Richard Cromwel* approached; but inſtead of taking it up in his Hand, and placing it on his Head, as the Spectator hoped, he put it down from the Table with his Head; upon which, his Father ſuddenly drawing aſide the Curtain at the upper end of the Room, which covered him, and the Throne erected there from Obſervation, reproaching his Son for his folly, and ſtamping at him with great Indignation, for loſing three Crowns which he had ſo fairly, as he ſaid, procured for him, vaniſhed away, and his Son with him.

Shortly after his Majeſty that now is, *Charles* the II, entered the Room, took up the Crown, and having placed it on his Head, ſat down upon the Throne, to whom an audable Voice was ſent from above, in theſe words,

Do Juſtice, and ſhew Mercy, and thou ſhalt Reign till Shiloe *come.*

This may alſo ſerve for an Introduction to thoſe Prophecies, which do favour not only the North, but the Kingdom of *Great Britain*, or *England*, in hopes of erecting this Fourth Univerſal Monarchy. See *Chriſtiana Ponatovia*, who puts the *Engliſh* before the *French*.

§. 76. I will here take liberty for the Readers refreſhment, to Tranſcribe a few Lines out of an *Engliſh* Rimer, who hath the Reputation with ſome, both of a Poet and Prophet, in his *Speculum Speculativum*, Printed 1660, he ſaith,

There will to thwart your hopes a new Stare blaze
Within the Weſt, that ſhall the World amaze;
And influences through the Univerſe
So quickly and prodigiouſly diſperſe,
That aided by concurrent Conſtellations,
It ſhall have ſome effects upon all Nations;
And cauſe ſuch Changes, as ſhall make a ſtand
In their Attempts which they have now in hand.

In another Paper, *Page* 33.

Then from the buried Ox will forth ariſe
A ſwarm of thrifty Hony-making Flies,
That ſhall with Sweetneſs, and with Plenty ſtore
Theſe Iſlands from the middle to the Shore;
And ſpread their floating Hives on all the Seas
'Twixt both the Tropicks to th' *Antipodes*;

To make Preparatives for that which brings
Into one Body, all diſperſed things.
For all thoſe Kingdoms, and thoſe Empiries
Throughout the World, which their beginning took
By humane Craft, Fraud, Force, or Tyranny,
Shall paſs away and vaniſh into Smoke:
An Army whereof here's yet little hope
Shall wreſt their Scepters from both *Turk* and *Pope*.

§. 77. In his *Vox Pacifica*, exhorting the Parliament to reſtore the King, he hath theſe Prophetick Lines.

Take likewiſe heed, you no juſt means neglect,
Whereby the King may be recall'd and won,
God's Honour with your ſafety to reſpect,
And do the Duties he hath left undone.
For by rejecting him, how juſt ſoe're
The Cauſe may ſeem, you ſhall delay that Peace
Which is deſired; and make the Quarrels here
With much more difficulty to decreaſe.
And if your Prudence ſhall ſo win him Home,
And he return ſincerely to his Charge:
It ſhall a Bleſſing to theſe Iſles become,
Your Honour and your Joy it ſhall enlarge.
And, as Chriſt's Viceroy, he ſhall ſit upon
A Righteous, and an everlaſting Throne.

§. 78. For this Iſles Conſtitution's ſuch, the encreaſe
Of Wealth, and Honour, ſettlement of Peace,
And freedom from Oppreſſion (whatſoe're
Some Dream) ſhall never be enjoyed here
In any Government ſo perfectly,
As in our *Engliſh* well-pois'd Monarchy.
So the ſame Author in another place.

I have not this Writers other Pieces at hand, I might otherwiſe have thence tranſcribed more to this purpoſe, predicting higheſt Succeſſes and Felicity to the *Britiſh* Monarchy.

§. 79. To the ſame intent he introduces the Genius of *Great Britain*, propheſying the Confuſions of the Uſurpers and their Deſtruction; who thus concludes with a Prophecy of the King's Return, and of the admirable Happineſs and Glory of his Monarchy which ſhall follow upon his Reſtauration.

When they with Jars and Janglings have deſac'd
Your Triple Building, and themſelves nigh worn
Into Contempt, they of one Cup ſhall taſte,
And into their firſt Elements return.
And out of their Corruption riſe there ſhall,
A true Supreme, acknowledged of all.
In which the Pow'r of all the Five ſhall be,
With Unity made viſible in Three;
Prieſt, People, Parliament, Prelates, and Peers,
Shall be a while your Emulous Grandees,
Make a confuſed Pantarchie ſome Years,
And leave off their diſtinct Claims by degrees:

And

And then ſhall Righteouſneſs aſcend the Throne;
Then Faith and Reaſon ſhall agree in one;
Then Love, and Peace, and Truth, re-enter ſhall,
And all the Vertues to their Counſel call.
Then timely out of all theſe ſhall ariſe
That Kingdom, and that happy Government,
Which is the ſcope of all thoſe Prophecies,
That future Truths obſcurely repreſent.
But how this will be done, few Men ſhall ſee,
For wrought in Clouds and Darkneſs it will be.

§. 80. The Cities Wealth her Poverty ſhall cauſe,
The Laws corruption ſhall reform the Laws,
And Bullocks of the largeſt Northern breed
Shall fatted be, where now Sheep ſcarce can feed.

And elſewhere he brings *Britains* Genius, intimating that on the fall or riſing of our late King, and his Family, the greateſt Affairs of *Europe* were depending, in theſe words:

For at the preſent upon him depends
The fortune of his Houſe, and there withal
Shall many * other either ſtand or fall. * *Royal Families.*
Whoſe Fates are yet by very few diſcerned,
To be in his well-doing much concerned.
Yea, thereupon dependeth ‖ greater Things, ‖ Spain *ruined, the* European *Ballance broke thereby.*
Than are the Riſings and the Falls of Kings.

§. 81. He means the Fourth Univerſal Monarchy, and the Propagation of the Goſpel thereby into all the parts of the World, known, as well as yet unknown and undiſcovered, under which all Wiſdom Divine and Humane ſhall flouriſh and come to excellent Perfection.

§. 81. When in this Iſle obſerve you ſhall
The tenth part of great *Babel* fall,
And Reformation fully made
Of them and their Myſterious Trade,
Who merchandize moſt holy Things,
Then God to ſpeedy Vengeance brings,
With Gog, with Magog, and the Whore, *Amygd. Britan.*
The Beaſt which Nations yet adore.

§. 83. To this Poetical Strain, I will add one or two more in Verſe, as they were delivered unto me.

The firſt, which I received from a Gentleman, who aſſures me that he knows it to be of above forty Years ſtanding, and remembers to have heard it long before he took the Copy of it, is in theſe words:

1. The Eagle droops, and moults his Wings,
And Fewd ſhall grow 'twixt Northern Kings.
Holland is threatned, *Spain* ſhall pine,
And Blood ſhall ſwell the River *Rhine*.
2. When once the *Orange* and the *Roſe*
Unite, beware *England*'s old Foes.
3. This done, no more ſhall monſtrous Pride,
Triumphant over Nations ride.

The

The Miter falls, and ſcarce ſhall have,
A mournful Tear, or certain Grave.
4. The *Lillies* now bewail their loſs,
And ſerve but to adorn the Croſs.
5. The Work's begun, but would you ſee,
The Harveſt ripe? joyn eight and three.
The Northern Star at laſt appears,
And an all-conquering Banner bears.
6. Howl, howl, ye Merchants! all your deeds
Shall now receive their worthy Meeds.

NB. Babel, Merchants of holy Things; the Beaſt in the foregoing Prophecy, is in this, Monſtrous Pride, the *Roman* Mitre, and Merchants. The time in that, is the Expulſion of their Prieſts out of *Great Britain*, once the tenth part of *Babel*, in this the Year 1683.

§. 84. The ſecond tranſmitted out of *France*, in the Year 1668, to the then Secretary of the Royal Society, I heard repeated by a Noble Lord ſome Years ſince, and were in theſe words, if my Memory fail not.

Jam propero curſu feſtinat temporis ordo,
Quo locus, & Franci *Majeſtas priſca Senatus,*
Papa, Sacerdotes, Miſſæ, Simulacra, deorum
Delubra, atq; omnis ſuperis inviſa poteſtas
Judicio Domini juſto ſublata peribunt.
Fallor an iſta mihi ſuggeſſit verſibus iiſdem,
Angelus, ipſe deum teſtor Genioſq; polorum
Me vidiſſe aliquem aut me vidiſſe putaſſe,
Iſta Remonſtrantem tabula depicta fideli,
Cum matutino premeret me tempore ſomnus.

The Author is reported to have been a Member, Senator, or Aſſiſtant of the Parliament of *Paris*.

I have endeavoured to render them in *Engliſh* Verſe, for their uſe who underſtand not the Original, as follows:

With headlong ſpeed that Juncture doth advance,
Wherein the Royal Seat, and State of *France*,
The Pope, Prieſts, Maſſes, Images, Saints, Shrines,
And what with theſe againſt Heaven's will combines,
By Divine Juſtice ſhall to Ruine fall,
I much miſtake, or ſome Angelical
Spirit; this in theſe Verſes did ſuggeſt,
Whilſt in my Morning ſleep, I took my reſt.
I, God to Witneſs call, and's Heavenly Hoaſt
I ſaw indeed, or at the leaſt ſuppos'd
I ſaw an Angel, who did ſhew to me
In a fair written Table this ſame Prophecy.

§. 85. And here it need not ſeem ſtrange, that I adjoyn ſome Viſions and Prophecies of our poor deſpiſed Britiſh Countryman, *Ariſe Evans:* for by comparing what I have of him at hand with others, I find that neither in number, clearneſs, particularneſs of Viſions and Predictions, nor in ſpeed or certainty of Events predicted, is he in any thing inferiour to *Merlin, Grebner, Ponatovia, Savanarola, Drabritius*, or any other Ancient or Modern Seer of that ſort. His

particular Applications of Scripture, which ſeem moſt harſh, and Prophanations to ſome, had they been made and poliſhed with the Art and Induſtry of a learned Head and Hand, would have amounted to no more than what the Apoſtle affirms, That the *Jews* were our Types; that whatever happened to them, was for our Inſtruction and Comfort, both ſo brought about by God's Providence, and recorded by his Spirit. So that as there is no Caſe of Conſcience which is not anſwered in Scripture, ſo neither is there any Caſe of publick diſtreſs, whereunto there is not ſuch a Parallel found in Scripture Hiſtory, or Prophecy, as may not only give the diligent Enquirer inſtruction in what ought to be done by publick Societies, or Perſons in ſuch Diſtreſſes, and ſufficient Conſolation in greateſt and moſt deſperate Extremities; but a fore-ſight alſo, and that certain, of the Event, either to Ruine, or Deliverance. That ſuch an Ideot as *Evans*, fell upon, and ſo ſhrewly applied ſome particular Prophecies to thoſe Times particularly in which he ſpoke, as it ſeems ſtrange; ſo it ſhews that he had ſome Guide more than common, Angel, or Spirit, or whatever it was. And by the rule he gives to try Spirits and Prophecies, in his *Eccho*, printed 1653. *Pag.* 64, and 65. *&c.* and *Aſtrological Predictions*, *Pag.* 83, 84. I find he gave no farther credit to his own Predictions, than he could find ſome pattern for them in Scripture Prophecies in like Caſes. And one of the moſt ſhrewd amongſt theſe, we have here inſerted, having the advantage of *Riſe Evans* in Stile and Education, pretends no other authority for his Predictions, than that God doth follow the ſame rule in his Adminiſtration of the publick Affairs of *England* by his Providence at this day, he had obſerved, and ſet down in Scripture for our Inſtruction in the Hiſtory of the Old Teſtament, which he had found to be ſo infallible a Rule, that he doubted not to Predict both to the Rump, and *Oliver Cromwel*, their ſpeedy Ruine, and ſometimes boldly limited them a ſhort time; as I could evince, had I his Books at command.

This may ſerve to invite the Readers patience in his peruſal, of what I have excerped out of *Ariſe Evans*, till I come in the other parts to examine more ſtrictly theſe Prophets or Prodigies.

§. 86. This ſilly Artiſan, having with ſtrange confidence predicted the King's Death by the hand of his Enemies, and that unavoidable, and ſet it twice under his hand in Writing, left one of thoſe Papers in the Chappel at *Somerſet* Houſe, and delivered another to Secretary *Windebank*, with his own Hand, when he was about to Examine him on the firſt, which he had before in charge againſt him; he was put and kept Priſoner in the *Gate-Houſe* three Years, as he had predicted in *Auguſt* 1635, and being cloſe Priſoner there, had the following Viſion, which he thus deſcribes in his *Eccho*, *Pag.* 72.

As I was deſiring of God to ſhew me a figure of the Judgment that was to come, and of the Glory that ſhould follow, I fell into ſuch a Trance, that I ſeemed to be in [*Merioneth-ſhire*,] where I was brought up at *Maiſellan Kadderraſe*, [*Anglice*, Ariſe Charles Church in Field]; And behold, I was with my Elder Brother by the ſide of the River [*Dey ſunny*, i. *Sunny day*, which comes from a Fountain called *Biſhops Well*, in a Hill in the North-eaſt, called *Kader u du ruſe*, i. Ariſe the Houſe of *Charles*,] and it ſeemed to me a glorious day; and about two in the Afternoon, on a ſudden my Brother was gone: [This he interprets to be Chriſt's departing and abſenting himſelf for a ſeaſon,] I know not how, nor where; and as I lifted up my Eyes, the Sun by degrees became dark, ſo that the Stars appeared about it. [By appearance of Sun and Stars in darkneſs, he underſtands the deſtruction of the King and Nobles, *Pag.* 73.] At which darkneſs, the Sheep did cry, and run to ſeek ſhelter, as they uſe to do in thoſe parts when a Darkneſs comes before a Storm, in the holes of the Rocks. [*Pag.* 74. He calls it *Graig wen*, *i.* the White Rock, becauſe its Stones are white: And the foot of it, *Gale ronnw*, *i.* they will give Light, and ſaith,

that

that over this was the Sun when it became dark upon it; theſe Sheep he interprets to be God's People, that adhered to God and the King.] And all the Light of Heaven was taken away, that it became ſo dark as Pitch; then appeared by a Mad-man's Houſe, that lived there when I was a Boy, a great Bon-fire, and People making Merry about it. [This Mad-mans Houſe was under *y Graig goch*, *i.* the Red Rock on the South ſide of *Sunny-Day* River, the Stones thereof are red like Blood; he interprets it to ſtand for the South part of *England*, *Pag.* 74. And them at the Mad-mans Houſe that made themſelves a Bon-fire, to ſignifie an adverſe Power ſet up without God's Approbation, Standing directly oppoſite on the contrary ſide of the *Sunny-Day* River to *Bringrugog*, the dry Hill, whence Relief came to reſtore the King, *i. Scotland*, as he ſhews afterwards.] But as I ſtill waited and looked for ſome Light above, I eſpied a little white Cloud breaking forth in the North-eaſt. [This North-eaſt Hill from whence this glorious Appearance came, was *Kadder û du ruſe*, *i.* Ariſe the Houſe of *Charles*, the higheſt Hill in *Britain*, and as he ſuppoſes in all the World; in which Hill is the ever-running *Biſhops Well*, whence the *Sunny-Day* River hath its head ſource, *Pag.* 73.] After that the Skie appeared, and on it the King's Arms, as it is upon Blew in ſome Churches, and it rid upon the Heavens very terribly towards the South-weſt. [The appearance from the North-eaſt, did ſignify the King's Riſing again, and coming upon his Enemies from that Coaſt, *Pag.* 73. Now the South-weſt, againſt which the King's Arms rode upon the Heavens ſo terribly, he interpreteth *Pag.* 74, to be the Red Rock on the South ſide of the River aforeſaid, where the Bon-fire was kindled; and North, but more Weſtward, *Moil-dunkyra*, *i.* Baal kindle Fire, and ſtands for *Ireland*.] And as the Light appeared, abundance of Water ſprung out of a dry Hill Northward. [*Pag.* 74. He interprets this dry Hill (from whence he ſaw the Springs of Water guſh out on the North ſide of the River *Sunny-Day*, and oppoſite to the Southern Red Rock, and Houſe of the Mad-man, and Bon-fire, with them that rejoyced at the deſtruction of the King and Nobles) by the name of *Bringrugog*, *i.* Gogs ſtrong Hill, to be *Scotland*; for Gog, ſaith he, is the chief Prince of the *Gentiles*, quoting *Gen.* 10. 2, 3, 4, 5. *Ezek.* 38. 2, 3, 6. 2 *Eſdras* 13. 5, 6, 7.]

§. 87. This Viſion ſeen in *Aug.* 1635. when he was a Priſoner for his Teſtimony of God's Juſtice upon theſe Kingdoms for their Sins, ſo long before the *Iriſh* kindled the Fire, or the *Scots*, or South of *England* combined againſt the King; and when there was no appearance by any humane Sagacity, that the *Gold Streamers* (as they were called) under General *Monk* from *Scotland*, ſhould encreaſe to ſuch ſtrength, mingling with the *Sunny-Day* River, from *Biſhops Well*, *i.* the Royal Party, as to build what they had overthrown, deſerves in my apprehenſion, not only to be received as a Voice from Heaven, by what Spirit or Inſtrument ſoever miniſtred or uttered, but is to me a Pledg and Earneſt, that what hath been acted here in *Great Britain*, the little World, will in God's time, and probably very ſhortly, be acted over again, and perfectly fulfilled on the Stage of *Chriſtendom* firſt, and conſequently in the Univerſal World; and that the Monarchs of *Great Britain* ſhall be as remarkable in that grand, as in this leſſer Revolution.

This brief account I am contented to give the Reader of this Viſion here, that I might not too much treſpaſs upon his Patience. I purpoſe in the following Diſcourſe, to ſet down this Viſion in the Author's words, and the Expoſition thereof at large, and my Thoughts of it, and a Compariſon of it with the other moſt remarkable Prophecies here above collected, who have the ſame Notions of the North, South, and Weſt, as *Evans*.

§. 88. Another Viſion which he ſaw in the *Gate-Houſe*, whilſt he was God's Witneſs and Priſoner there, *An.* 1637. being the third in number, he ſets down *Pag.* 76. in theſe words.

It ſeemed to me, that I was in a very little white Chamber alone, and as I looked about me, the Chamber grew bigger and bigger, until at laſt it became a great Garden that contained all the World, and I could ſee no end of it, *&c.*

Pag. 77. He interprets this Viſion thus:

Now the little Chamber, and the growth of it, ſignifies the Kingdom of Chriſt growing from hence until it contain the World. From hence, *i. Great Britain.* His meaning is more plainly ſet out by him, *Pag.* 50, 51. where reproving *England*, then a State, for its Sins, he hath theſe Paſſages:

Their Valour (ſpeaking of the Army) being found ſo that no Sword could overcome them, until the Sword of the Spirit, which is the Word of God, *Epheſ.* 6. 17. came againſt them; to which Sword they ſuddenly and willingly ſubmit. And I ſee by the Word of God, as I have manifeſtly proved, that we of this State are the greateſt Sinners that ever were; *But where Sin aboundeth, Grace aboundeth much more*, Rom. 5. 20, 21. That as Sin hath abounded unto Death, Enmity, and Diviſion amongſt us, ſo now the Grace of Repentance in this ſtate, and ſubmiſſion unto the Lord's Anointed, [underſtand him, firſt to Chriſt, and to the King for Chriſt's ſake] might bring us to Love and Union, and to act in Righteouſneſs unto Eternal Life, by the Power of God, and our Lord Jeſus Chriſt in us.

And whereas it is ſaid of this State, *Dan.* viii. 23. *That it ſhall be broken without hands.* 2 Theſſ. ii. 8. *And the Lord ſhall conſume it with the Spirit of his Mouth.* (Underſtand him of what ever is Antichriſtian in it.) It is only to ſhew as like ſayings, *Iſa.* xi. 4. *Dan.* xi. 45. what mercy and grace of Repentance this State ſhall have offered to them; but Mercy being refuſed, Judgment followeth to avenge the injury done to Mercy in refuſing it, and Mercy rejoyceth againſt Judgment, *Jam.* ii. 13. It follows,

And ye, *Pope, Turk*, and *Spaniards*, that keep out the Word of God, leſt it ſhould diſcover your Sins, know for a truth, that the ſame Word ſhall make a Breach into your Kingdoms, and deſtroy you; ſo that you ſhall have no cauſe to glory at the Fall of the King of *England*, for he ſhall be raiſed far above you. And therefore the beſt way for you to eſcape, is to joyn your ſelves with him, and let the Word of God have free paſſage amongſt you, and reform your Law by his Law, *&c. Pag.* 51.

§. 89. *Pag.* 77. another Viſion that I had, 1650. It ſeemed to me that I was in *France*, and went through all the Cities thereof, until I came to *Rome*, and when I came thither, me-thought I was troubled with great Waters; but at laſt as I went through the City, a Voice came to me, ſaying, So far as thou art come, ſo far ſhall one *Cromwel* come. This he interprets.

That as *Joab* by *David*'s encouragement, went and ſmote the Jebuſites at *Jeruſalem*; ſo ſome Perſon commanding under the King, ſhall go to *Rome* and ſmite the Jeſuits. Now as to the name of *Cromwel* given this General, if it were not conditional as to that Family, if they had reſtored the King, and been rewarded for their pains with the Command of his Army as General, nor belong to ſome other Noble Perſon of that Name [as there is a Lord of that Name derived from *Cromwel*, Earl of *Eſſex*, ſo Famous in King *Henry* the 8*ths* time, and fatal to *Rome*,] it muſt ſignifie ſome bold and ſucceſsful Engliſh General, and his Army ſuch as *Cromwel* poſſibly might be General of about the time of this Viſion; or Men of ſuch Spirits or Principles, as they then were. For many times in theſe Writers, names of Perſons and Families (as *Frederick*, and *Ferdinand* for Example) ſignifie not thoſe Perſons themſelves, but *Frederick* the Proteſtant party in *Germany*, and *Ferdinand* the Popiſh. See our *German* Enthuſiaſts, *Primariæ Perſonæ Septentrionalium Duces*; Intimating Generals, not Kings, to Command.

And

And whatever the name *Cromwel* here imports, the Paſſages following tranſcribed out of his Voice from Heaven, Printed with his *Eccho* aforeſaid 1653, ſhews that he did foreſee the deſtruction of *Rome* by ſuch hands. *Pag* 21. from *Amos* 9. 11, 12. Paralleling the Chriſtian Church of God with us, to that of *Iſrael* and *David*, he ſaith,

In *Ver.* 11, 12. Ye have the King's Tabernacle, or Court, ſet up again, and his Kingdom enlarged over all the Earth. And 39. You that look for Chriſt's Perſonal Reign here on Earth, know that it ſhall be in the Kingly Power eſtabliſhed here again when this State is diſſolved. You that look for the Converſion of the *Jews*, know that the aforeſaid King (meaning this preſent King *Charles* the II.) is the means appointed by God to effect it.

CHAP. IX.

The Hiſtory of the Prophetick Agat.

§. 90. TO theſe Prodigious Viſions, I may properly enough refer, and here with them, record the no leſs miraculous Prophetical and Prodigious Appearances, not unlike Viſions, ſeen in a Stone of the Agat ſort, of an Aſh gray colour, drawing towards a Blew, given in for an advantage to his Bargain, as a Curioſity only of little value, with a parcel of other Stones ſold to *Eylers* of *Hamborough*, about the Year 1600, and now, or lately in the poſſeſſion of Mr. *Martin Eylers*, a Perſon well known, as I am informed, in ſome Princes Courts in *Germany*, Son, Grandchild, or deſcended from the firſt Purchaſer aforeſaid, who hath ſhewed it to many at his Lodgings in *Carter-Lane*, near *Doctors Commons*, and elſewhere in *London*.

This Stone is of an Oval form, of the breadth of a Silver Two-pence, of the thickneſs of a Copper Farthing; its ground is Aſh colour, as hath been ſaid; but it is flecked and dapled as it were on the one ſide, after the manner of ſome Agats, with a whitiſh Cloud of the exact ſhape of an Head and Neck, with a full half-ſide Face turned towards the right Hand. The Ground is tranſparent, when held againſt the Light, but the Head drawn thereon is not. This Stone having been long (about 80 Years, as I have ſaid) in this Family of *Eylers*, and ſometimes ſet in a Ring, yet nothing was obſerved in it ſave that white cloudy unknown Face, till ſome Years after the Treaty at *Munſter*; when firſt the *Pope*'s Nuncio there, afterwards Pope *Alexander* the *7th*, became famouſly known in *Germany*, and all over *Europe*; he firſt, and then others, were noted by them who knew him, and them Perſonally, and by their Pictures or Medals, to be exactly repreſented in this Stone, according to the remarkable features of their Faces. Yet were not the greater part of them diſcovered, till about ten Years ago, and ſince that time, ſome yet unknown Faces and Appearances are diſcerned therein. Thoſe that are generally known, or have been diſcerned and known by Travellers are, 1. The aforeſaid large half Face, to be the Image of Pope *Alexander* the *7th*, with his Head and Neck, wherein all the other Faces on that ſide are contained, being made up of ſome part of his ſaid Head, Face, or Neck, according as it is differently expoſed to the light and tranſpoſed, or viewed, whole, or partly covered. 2. In the ſide of his Cheek the next largeſt Face is ſeen, being three quarters of the Face of, *Leopoldus*, the preſent Emperour of *Germany*, whoſe Features are very remarkable. 3. In the top of the Popes Head, is the full Head and Face of *Lewis* the *14th*, the preſent King of *France*,

holding the Pope's Head in its right Situation, but in the ſame place by turning the Pope's Head downwards and Neck upwards. 4. The preſent Dauphin of *France* is ſeen. 5. Behind in the hinder part of the Pope's half Head, and elſewhere therein, ſundry other Princes are plainly diſcerned, but drawn ſo cloſe one upon anothers Cheek, as it were Scale upon Scale, that ſome weak Eyes cannot diſcern them diſtinctly, unleſs ſome part of the Pope's Head, which makes up other Features, be covered. Amongſt them *John Caſimir*, King of *Poland*, is very remarkable. 6. After him is his Neighbour, the Duke of *Muſcovy*; 7. and the Emperours of *Tartaria*, *Perſia*, and others of the remote parts of the World, partly unknown, as I am informed. 8. The Emperour of *Turky*'s Features, with his Turbant and an Half-Moon thereon, make up the finiſhing and laſt lines of the Pope's Neck; ſo that the Papacy making as it were the Body, the *Turk* and the King of *France*, are as it were the Poles of this Map of the Worlds Monarchs.

§. 91. After the ſeveral different Reſemblances of ſo many diſtinct, known, and unknown Faces, were found on the Pope's ſide of this Stone, the Owner was deſirous to try if the other ſide, which was yet rough and unpoliſhed, would produce any thing, and gave it unto a Workman; who upon a Mill, ſuch as is uſed for poliſhing of Diamonds, wrought it down ſo long, till there roſe therein the appearance of an Angel in a long Robe, holding a Flower as it were a Scepter in his Hand. But this appearance being not white after the manner of the Cloud on the contrary ſide, but darker, and the Hand, or ſome other part of the Angel unperfect: The Owner and Workman, thinking by farther poliſhing, to bring this Angel to better Colour, Form, and Perfection, applied it again to the Wheel, which by two turns only, quite ground out the Image of the Angel, and wholly fruſtrated their expectation, and diſcouraged them from working any farther on that ſide, fearing to loſe what was (as it ſeems) hid under that Angel; and now appeared not ſhadowed, in a white Cloud, as the Faces on the Pope's ſide, but drawn as it were to the Life, in painting Colours; namely, at the two oppoſite Oval-ends of the Stone, where the Angel's Head and Feet did appear before, the Reſemblances of *Charles* the Firſt, and *Oliver Cromwel*. The Face of King *Charles* was of a pale, wan, and not lively Colour and hew, but his Features exactly and perfectly repreſented, with the Hair of his Face rough, as they Painted him, who imitated the Pictures drawn of him ſhortly after his Death, in painting Colours, and his Neek alſo bloody red, as if he had been newly Beheaded.

By turning down his Picture on the oppoſite end of the Oval, appeared the reſemblance of *Oliver Cromwel*, painted to the Life, with a red flaming Noſe and Countenance, his Head bare, but Armed downwards from his Shoulders, and there rounded of, no other armed Picture on either ſide.

The Owner hath expoſed this Stone to ſale at *Rome*, and elſe-where, but demands a greater rate than any Chapman thinks reaſonable to be given for ſuch a Curioſity.

It is believed, that if the Owner durſt gently rub the Angel ſide, and poliſh it a little more, the Picture of *Charles* the Second, would appear perfectly therein, which now is ſcarce diſcernable, ſave only by ſuch excellent Eyes as have been uſed to draw Work, or Paint in minuture. Becauſe,

§. 92. It happens alſo in the ſame manner on the other ſide, that ſome Faces are diſcerned by good Eyes, which are altogether imperceptible to them of weak ſight. For my part, I rather believe, that if the Angel had not been poliſhed off, beſides theſe two Images which now appear, as the contrary Poles of the Proteſtant Reformed World, other Faces would have been diſcovered in his Robe, and other parts of that Image, as probably the King of *Sweden*, and *Denmark*, at leaſt, though the *Lutherans* in their Perſecuting vain, may juſtly

expect

expect to be devoured themſelves in the *Babylonian Romiſh* Confuſions, whilſt they ſeek to Devour and Perſecute other Proteſtants more fiercely and intollerably in ſome places, than the *Papiſts* themſelves in *Germany*, and have by their uncharitable Vehemency, deſtroyed in a manner all the Churches of their own Confeſſion in *Lithuania*, protected by the Reformed Gentry there, ſo long as they would own their friendly Accommodation and Comprehenſion, whereby they brought them to partake equally with themſelves in the publick legally eſtabliſhed Liberty, which is by their froward needleſs Separation, much weakned and endangered at this Day.

That neither the Princes, nor States of *Italy*, nor the King of *Spain*, nor *Portugal*, are ſeen in the other ſide of the Stone, may be from this Reaſon; That *Spain* is comprized under the Emperour, in the Houſe of *Auſtria*, and *Italy* under the Pope, as chief Heads: and the States having no certain Princes, can have no Repreſentatives in theſe Maps of the oppoſite Worlds, neither on the one ſide nor the other.

I have propoſed my thoughts, let every one Philoſophize thereon after his manner freely, I oblige none to my Conjectures.

§. 93. 1. That which is to my preſent purpoſe, and I would farther commend to the Reader's conſideration concerning this Stone, its Deſcription and Hiſtory, is, That it ſeems to have been produced either by the immediate Finger of God, or by his Hand-maid Nature, wonderfully and curiouſly guided by his Providence, as in the exquiſite Needle Work (ſo the Pſalmiſt's *Hebrew* hath it) of Man's Body formed in the Womb. We reade in Hiſtory, that King *Pyrrhus* had a Stone in which were ſome Reſemblances, which thoſe Times would needs attribute to *Apollo*, and the *Nine Muſes*; but the Circumſtances conſidered, this Stone is in many particulars far more curious and admirable, which I need not ſpecifie, the Reader will eaſily collect its prerogatives above that of King *Pyrrhus*, and from its ſingular and admirable Properties, be incited not to diſpiſe his Providence whoſe Finger produced it.

§. 94. 2. As I have above noted, that this Britiſh Monarchy hath by its Mottoes on its Silver and Gold Coin, current all over the World, proclaimed it ſelf to be the Kingdom of Chriſt, by owning his Croſs for its Standard, and him under God, its ſupreme Hope and Guide; and by the glorious Stars and Language of Heaven, our Reformation and Kingdoms were proclaimed from the Cæſtial Court, and declared to the World to be owned by God as his: So our healing Angel Gold Coin, and Badges of the Honourable Order of the Garter, repreſenting the Battel of *Michael* and the Dragon, (though hid under the title of an unknown St. *George*) interprets what Angel it is that hath hitherto, though unknown, protected and fought for, and will hereafter, though inviſible, defend, aſſiſt, and promote this Britiſh Reformation and Monarchy, againſt the Plots of *Rome*, and force of all Idolatrous Mahometan and Heathen Tyrannies; namely, that very *Michael*, who with his Angels fought againſt Satan and his Angels, and did at laſt prevail to drive him who ſat and ruled as God, in God's Heavenly Temple, the Churches profeſſing God's Name, into the Mahometan and Heathen World, in this Generation now ſhortly coming, as we hope, will partly fulfil that Prophecy, and alſo in His appointed time ſubdue the whole World unto the Scepter of his Son, the Grace and Peaceable Government of truly moſt Chriſtian Princes and Defenders of the Faith of God's Elect.

§. 95. 3. That which ſeems moſt ſurprizing, that in this Stone, and in *Ariſe Evans*'s Prophecy 1650, inſerted above, *O. Cromwel* is allowed as a principal Agent, and armed, by comparing the Stone and Viſion together, receives and gives much illuſtration to the predicted ſucceſſes of our Northern Monarchy; which as in his Generalſhip, it gave a great blow to *Spain*, ſo may in ſome his more juſt Succeſſors to the command of the Britiſh Arms, paſs on through *France* to *Rome*.

§. 96.

§. 96. 4. From what hath been ſaid and obſerved of this little Stone, thus curiouſly wrought and painted without Hands, wherein God by his own Finger, or that of his Hand-maid Nature, hath ſhew'd his Power and Wiſdom, not only unimitable, but as to the manner of his Working, unconceivable, there being nothing that I can call to mind to which it is ſecond, or to which it may be reſembled, ſave the wonderful impreſſions of Fancy and Memory, wrought by the Animal Spirits upon the ſoft ſubſtance of the Brain; that and this compared, altogether incomprehenſible in their Combinations, Diſpoſitions, diſtinct Order, Production, and regular Eduction, will (I aſſure my ſelf) to the Ingenious Readers, excuſe my boldneſs in propoſing it to them as an Emblem of the World and its Contents, and the oppoſite Parties divided and ſtrugling in its Bowels (as *Eſau* and *Jacob* in their Mother's Womb, emblems of theſe) for the Birthright, the Supreme Dominion in matters Spiritual and Civil, annext to the double portion of the Firſt-born in Chriſt's Family, that is, his Church *Jeruſalem* above, the Mother of us all, and her Nurſing Fathers.

§. 97. 5. Laſtly, If in a Tranſient Viſion, or Dream in ſome Prophet's Head, or in ſome prodigious Appearance in the Air, there had been expoſed to publick view, on one ſide the Pope, and with him the Emperour *French* King, and all the reſt of the Mahometan, Heatheniſh, and other oppoſite Powers, known Enemies to the Proteſtant Reformation, and Perſecutors thereof; and on the contrary part, in Heaven a glorious Angel, as here in our Stone, and none with him but the preſent King of *Great Britain*, and ſome one moſt remarkable Britiſh Captain-General compleatly Armed, the Chief, or only Protectors of that Reformation, None could have refuſed me liberty to have interpreted and applied ſuch a Viſion, or Prodigy, as I have done thoſe in this Stone no leſs Admirable; I think then I may with more rather than leſs Reaſon, expect favourable Conſtruction, and interpretation of my Application of thoſe Appearances not tranſient, but permanent, and to be ſeen of all at ſuch a time as this: the vileneſs and ſmalneſs of the Stone not tending to the diminiſhing, but advancing our attention and his Honour, who chuſes ſuch ſmall and contemptible things, to teach, yea, to confound the Greateſt and moſt Glorious, and ſends the Fooliſh to learn Knowledg from Brutes, Inſects, and Inanimate Creatures. Here I can allow Pictures Laymens Books, *In eſt ſua gratia parvis.*

§. 98. *On the wonderful Prophetick Stone, brought by Mr.* Martin Eylers *from* Hambrough, *wherein, after it had been about ſeventy Years kept in his Family, the ſmall Face formerly unknown, was about twelve Years ſince diſcovered to be that of Pope* Alexander *the* 7th, *and under his Figure thoſe of the preſent King* Lewis *the* 14th, *and Dolphin of* France; Leopoldus, *Emperour of* Germany, John Caſimire, *King of* Poland, *and ſeveral Mahometan, and other Modern Princes, by thoſe who know them on the one ſide; and on the other ſide* Charles *the* 1ſt, *and* Oliver Cromwel *alone.*

HAd *Rome's* Impoſtors, who at their high Maſs,
Made airy ſhades for their bleſt Saviour's paſs,
And be ador'd, and by their Prelates care,
In circular Letters pedled that falſe Ware
About their *France,* known how by ſubtile Art,
Or Nature's Pencil ſuch forms as theſe t'impart
To any rich Materials at their will,
Long had the World of Wonders had its fill.
Witneſs thoſe Bloody Croſſes, wherewith theſe
Stained their Faith more than the Japan Trees.

And

And that falſe *Spaniſh* Egge, upon whoſe white,
Falſe Knaves, falſe Ink, falſe Senſe, falſe ſpell'd did write,
Through its unſtained Shell to juſtifie
Th' Immaculate Conception of *Mary*.
Had *Rome* the skill ſuch Pictures to command,
Such Laymens Books in every Nich ſhould ſtand.
Their Foes in Hell, damn'd in Effigie,
Our Princes given to Satan we ſhould ſee.
We have a ſurer Word of Prophecy,
We need no teaching Stones to verify,
That our Kings reſt under th' Almighty Wing
Of Heaven's Protection, and need fear nothing.
No faithful *Iſrael*, but a faithleſs Breed
Of Baſtards, call for Signs, and Wonders need.
The faithful Flock only know, hear, rejoyce,
In the ſweet Accents of Chriſt's Heavenly Voice.
When to Mad Prophets God doth condeſcend,
To ſhew his Angels Sword, it makes attend,
But converts not: New Stars, Comets, that blaze;
Wonders in Heaven, Stones harder Hearts raiſe;
Dreams, Viſions, Prophecies fulfill'd, aſtoniſh;
Plagues, Fires, and bloody Swords fright & admoniſh:
But *Lazarus* return'd, or Hell on Earth,
Cannot prepare that Soul for a new Birth,
Who mingles not the Sacred Word he hears
With Faith. A Prodigie that Man appears
Of Folly, who in the clear ſhining Sun,
To ſhew the way, lights his dim Torch at Noon;
And would perſuade Men follow, 'gainſt Senſe, Eyes,
And Faith, for Goſpel Light, *Romes* Vanities.
Who th' Emblems of the Sacred Writ diſpiſe,
Leſs regard Dreams, Viſions, or Prophecies.
The Faithleſs ſee the evil, and run thereon,
The Faithful ſee and ſcape deſtruction
By the ſame Notice, ev'n by Scripture Light.
Who ſee not *Michael* and the Dragon fight,
Cannot learn how on a dim Agats ſide,
Heav'n from the World its Kingdom doth divide
On this *Amphisbene*, *Leviathan*;
Whilſt the *Mogul*, *Perſian*, *Tartarian*,
Thick pil'd like Scales do lie; and here do lurk
The *Pole*, *Ruſs*, and the leſs and greater *Turk*,
At oppoſite Extremes. A Wonder ſtrange,
In one Popes head ſo many Monarchs range
Themſelves, and fight in ſuch diverſity,
'Gainſt Chriſt and ſingle Chriſtianity.
Now *Auſtria*, now *France*, Triumphant draws
Unſettled Multitudes to *Roman* Laws.
A Martyr'd Prince under a Cherubs Wing
None but Chriſt's white Bands to his part can bring.
Who by the Eye of Faith diſcern the Stone,
Cut without Hands, a Spiritual Force alone,
Dividing *Britain*, *Holland*, *Germany*,
Denmark, *Sweden* and *Switze*, from *Italy*,

Spain, *Auſtria*, *Poland*, and the reſt at *Trent*;
Whilſt *Rome* was with its wiſeſt Clerks intent,
To ſettle its new Creed; to them, nor Ston,
Nor Star, nor Dream, nor Sight, nor Viſion,
Are needful. That Finger, which doth make here
Theſe mighty Monarchs like ſmall Motes appear,
Which their Seats, Motions, and Deſigns doth bound,
After his Will in the Worlds greater round,
Suffices to direct them, who obſerve
His Works and Words, ſo they ſhall never ſwerve.
Our Guardian Angel's not withdrawn, he's near,
He doth, to prove our Faith, but diſappear.
Whilſt we our groſſer Senſes ſeek to fill,
Our Faith we foil, and our Devotions ſpill.
Who in the dark preſſing their Father's Hand,
Strength and direction thence ſeek, firmeſt ſtand.
If this check the Preſumptuous, make-attent
The weak to better Lights, I 've my intent.

Der Wunder-Stein ſpricht.

§. 99. BIn ich nicht, ſage mir, ein wunder volles weſen?
Ich bin bey jederman, ein unbekanter ſtein,
Doch kenn' ich alle welt: Dis kanſtu klarlich leſen,
Wirt nur, wie ſichs gebuhrt dein Auge fleiſig ſeyn
Ich bin ein kleiner ſtein, doch ubergros zu nennen;
Pabſt Keyſer Konige, die Haubter dieſer welt
Sich gegen mir verpflicht, erzeigen und erkennen
In dem, dem leben nach, ſie ſeint in mir, geſtelt.
Ich bin in meiner arth voꝛ ſehr gering zu ſchatzen
Doch wan man mit bedacht, mich umb und umb betracht
So bin ich uber Golt und alle ding zuſetzen;
In mir hat die natur ihr Meiſter-ſtuck vol-bracht:
Ich ſag' ihr Meiſter-ſtuck: was kan ſie beſſers machen?
Nichts iſt in dieſer welt, ſo kunſt-und-wondervoll.
Beſihe ſtuck voꝛ ſtuck von allen ihren ſachen
Nicht eines findeſtu dem ich nach geben ſoll.
Dis iſt kein wunderwerck, wan ſie was macht volkommen,
und bildet dis und, das durch eine lahmens-kraft;
Die ſolche groſſe hulff, ihr ganzlich war benommen:
Und dennoch hat ſie mich gemacht nach Bildungspracht
Was da volkommen iſt, das wirt nichts umb ſich leiden
Es will, es ſoll, es mus allein und eintzig ſeyn.
Das einewirt geſchwint ſich von dem andren ſcheiden
Sie kommen nimmermehꝛ volkommen uber ein.
Die kommen uber ein volkommene Geſichter,
Geſichter: Welches viel! die uberal bekant:
In welchen freund und feind dick ſhacten werckund Lichter,
Zu ſammen ſeint verknuft mit einem ſchonen band.
Was meinſtu? Das da ſey die uhꝛſach diſer ſachen.
Das ſie mit ſolchem fleiſs gezieret dieſen ſtein?
Sie wolte das der ſtein den oft die weiſen machen,
Nicht ſolte uber ſie, wie bisher, meiſter ſeyn.

Theſe

These *German* Verſes, made by *Johannes Segerus a Weidenfeld*, may be thus rendred into *Engliſh*.

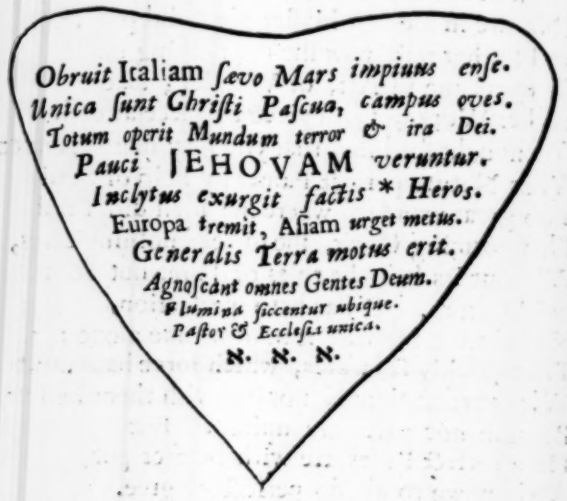
The Wonderful Stone ſpeaks.

§. 100. TEll me, am I not Wonderful? A Stone
That know the whole World, yet am known to none.
And this thou here thy ſelf mayſt clearly ſee,
If, as need is, thy Eye obſervant be.
I a ſmall Stone oblige and entertain
Th' Pope, Emp'rours, Kings, who round the whole World Reign.
This they know and acknowledg, whilſt that I
Shew them to th' Life in ſtrange Brachygraphy.
In my kind, I am not much worth, yet may
If well conſidered, Gold and Pearls out-weigh.
Nature in me her Maſter-piece did play,
And ſet her reſt, now ſhe can nothing make
To excel me in Art, or Wonder; take
All her Works, them piece by piece attend,
You nought ſhall find that you may more commend.
What Nature perfect Paints by help of Seed
Is no great wonder, where ſhe moſt did need
That forming Pow'r, ſhe to Seed nothing owes,
Without its help the rules of Paint out-does
In Minuture. What hath perfection,
No mixture brooks, it muſt be one alone;
That quickly ſeparates, which force hath mixt
With perfect things, nor can with them be fixt,
Becauſe not perfectly united. But
Here perfect Faces are with perfect put,
And known to all, do perfectly agree.
In the ſame place we Friends and Foes do ſee.
Darkneſs and Light here are together found,
And not confus'd in one nice ſwathing bound.
Tell me, what think'ſt may Natures reaſon be,
With ſo much diligence to beautifie
A Stone? 'Tis that the wiſe Philoſopher
In's Stone may boaſt no Maſt'ry over her.

CHAP. X.

The Heart Prophecy.

§. 101. THe Heart Prophecy, quoted in the Title Page, written in *Hebrew* on Parchment, and wrapped up in Lead in the form of a Heart, was found under the Foundation of St. *Denis* Church in *France*, by the Sexton of the place, as he digged for the erecting of a Monument for the Lord *Teligni*, *Anno. Chr.* 1616. He gave it to the Pope's Nuncio, who rewarded him with 200 Dollars. It was translated into *Latine* by *John Barmarino*, Secretary to the Cardinal of *Bruges*, who had it from the Nuncio, and presented it to the young King *Lewis* the 13*th*.



In *Engliſh* thus Tranſlated,

§. 102.

§. 102. *Anonymus*, Pag. 35.

NB. I need not ſpecifie what Heroe it is that rouſes himſelf, and ſends out his Forces to Action this Year, nor how Signally, upon his firſt Appearance, *Sicily* is returned to her Obedience, *&c.* whilſt I am writing this, *April* 1678.

POST-SCRIPT.

§. 103. IF we expound that Line of this *Heart Propheey*, which predicts the Riſing up of ſome Illuſtrious Prince, in the Year 1678, in theſe words;

Inclytus exurget factis Princeps.

Which we have rendred thus in *Engliſh*,

This Year doth a brave Prince up-rouſe;
For great Atchievements Glorious.

And underſtand it after the uſual manner of interpreting ſuch Prophecies. By Princes, and their Names, ſometime their Families, ſometime the Kingdoms and Dominions they govern, then in this latter ſence alſo, this Prophecy hath been remarkably verified amongſt us: For in no Year nor Age, hath ſuch a Spirit been raiſed in the Repreſentative Body of any Kingdom, or any Reformed Nation, as hath been moved in the Parliament and People of *England*, on ſo juſt, weighty, and unremoveable grounds againſt *Rome*, and all its Agents, Inſtruments, and Favourers, nor can it ever be poſſibly laid, but muſt neceſſarily exert its vigour in great Actions under ſome Prince, as God ſhall be pleaſed to move, or direct them, againſt his and their Enemies.

January 1679. The news of our Defenſive League concluded with *Holland*, which is now come after I had written this Poſt-ſcript, is a farther Verification of this Prophecy, and an Introduction to that League which brings on what is Predicted in the following Lines and Years of this *Heart Prophecy*.

I conclude with the *German* Copies, of a ſudden happy Year, *Pag.* 220. *Judicium de* L. *in* T. *conſequens diuturni belli beata tempora.*

VII. *Sperandum eſt intra iſtos* 14 Annos, *ab* Anno 1666. i. *ad Annum Chriſti* 1680. *ædificatum iri novam* Hieroſolimam *reductis in Eccleſiæ gremium* Gentibus *& populis.* Bleſſed Times will follow after a tedious War.

VII. It is to be hoped that within this 14 Years, computed from the Year 1666. *i.* About the Year 1680, the New *Jeruſalem* will be built, and the *Gentiles* will be Reduced into the Boſom of the Church.

This the Heart Prophecy *refers to* 1699.

CHAP. XI.

William Poſtellus *his Myſtical Key.*

§. 104. NAture endured 1656 Years, until the Flood.
Scripture (compriſing 800 Years of Law intercalate) 1503.
Grace, 1546. Therefore Judgment is at hand for *Babel's* Ruine, drying up *Euphrates*, building New *Jeruſalem* by Spirit and Fire.

R Nature. H Natural. M God.	*Mundus* World.	*Oriens* East	*Merides.* South	*Occidens* West	*Aquilo* North
	Year.	Spring	Summer	Autum	Winter
	Man.	Child	Youth	Manhood	Old-Age
	Elements.	Earth	Water	Air	Fire.
O Law. O Rationa. E Father.	Patriarch.	*Adam*	*Moſes*	*Meſſias*	*Elihuh*
	Law.	Obedience	Charity	Faith	Concord
	Book.	Geneſis	Ol. Teſt.	N. Teſt.	Revelation
	Senſe.	Literal	Moral	Alegorical	Anagogical
T Goſpel M Spiritual N Son	Evangeliſt.	*Matthew*	*Mark*	*Luke*	*John*
	Cherub.	Man	Ox	Lion	Eagle
	Myſtery.	Incarnation	Paſſion	Reſurrect.	Aſcenſion
	Gifts.	Wiſdom	Juſtice	Sanctifica.	Redemption
A Judgment. O Heavenly. S Spirit.	Viſitation.	Earth	*Egypt*	*Jeruſalem*	*Babel*
	Rivers.	*Piſon*	*Gihon*	*Hidekel*	*Euphrates*
	Faces.	Water	*Moſes*	Chriſt	*Jeruſalem*
	Witneſſes.	Spirit and Water	Fire and Water	Water and Blood	Spirit and Fire.

By this Key, it appears, that to the Northern Monarchy reſerved to the Winter and Old-Age of the World, are attributed by the Wiſe, the moſt excellent powerful Agents, Fire, and Government-Monarchick, therefore called the Kingdom of God, and his Chriſt; Law of Love and Peace, Miniſtry; interpreting the moſt hidden Myſteries of Nature by Fire, of Goſpel by Revelation; Choiceſt Gifts, Succeſſes, Graces and Glories.

CHAP. XII.

§. 105. FOr a cloſe, we will here add ſome other Prophecies, which predict the Fall of *Rome* (though they ſpecify not the Hand that muſt deſtroy it) to be from the North.

And firſt, let the Nun *Hildegard* ſpeak:

Popes, Cardinals, *&c.* ſaith ſhe, ſeek to defend what they poſſeſs unrighteouſly: Firſt, with their Curſe, and ſhutting up the Heavens: but the ſame will not ſerve, nor ſhall Men fear it any whit. [Thus much of her Prophecy is fulfill'd at this Day.] After that (ſhe proceeds) they will get them to their Armour and Weapons, but againſt the Judgment of God they can do nothing, for the time is come, *&c.* We ſee this fulfilled alſo in our Days, for God hath both diſcovered their Policies, and broken all the Powers they have hitherto brought againſt us.

§. 106. *Walter Linn*, in the tickliſh Times of *Edward* the *6th*'s Reign, towards the ſupport of good Mens Hearts, firſt tranſlated out of the *German* Tongue

Tongue, and publiſhed certain Prophetical Emblems, declaring the beginning and ruine of the Popiſh Kingdom; theſe were Reprinted by *John Charlewood*, in the Year 1588, (of a good intent doubtleſs) to encourage and animate his Countrymen againſt the *Spaniſh* Invaſion; they were of at leaſt 300 Years ſtanding at that time, and taken at firſt out of ſome ancient Libraries, as he relates. The very firſt ſymbolizes with this of *Hildigardis*, and ſhall therefore here accompany it.

I. The firſt Figure in that Book, is a Pope with his Tripple Crown and Croſier feeding a devouring Bear with Money, without any regard at all to the Holy Dove, which ſat on his left ſide. This the *German* Author expounds thus, by way of Queſtion and Anſwer.

Queſt. *Wherewith doth the Pope defend his Church now?*

Anſw. With worldly Might, and cruel Mercinary People, ſignified by the Bear, and not by the Spirit of Chriſt.

§. 107. II. The third Figure repreſents a Pope on his Knees, admoniſhed by a Hand out of a buſhy Tree, pulled back by a Fox, that lays hold on, and tugs him by his Monks-Hood that hangs down his Back.

The Monks and Jeſuits are, as it were; the tail of the *Roman* Beaſt, or Papacy, and are the means by which the Pope and *Roman* Church are pull'd and held back (as it were) from hearing the good Counſels ſent them from Heaven for their Reformation, attending to his Admonitions, or regarding the workings of his Hand and Arm bared againſt them, who thereby render all their Devotions fruitleſs and ineffectual, whilſt Policy over-rules Piety.

§. 108. V. In the fifth Figure, the Pope with his Sword thruſts the Holy Lamb through the Heart. For which the Devil gives him Keys, *i.* His Papal Power and Might, the Keys of Hell.

§. 109. VI. The ſixth repreſents the Pope in his Robes, with his Croſier and Keys, and with a Treaſure of Duckets, a Serpent and a Cock on his right Hand, and a Lamb with his Head cut off laid at his feet.

This the *German* Author thus interpreteth the Pope, partly by the ſenſe (awful reſpect) of his Croſs and Keys; and partly by the power of the Devil, and help of *France*, utterly ſubdues the innocent Lambs of Chriſt's Flock.

§. 110. XII. XIII. XIV. A Bear, with Whelps ſucking on her, fall on the Pope. A Fox runs away with his Banner and Keys. And at laſt he is ſet naked on the Ground, and derided by a Clown.

X. The Unicorn puſhing down the Pope's Triple Crown, is above. See Chap. II.

§. 111. Let our Countryman take the next turn, who thus Muſes:

That Year in which *Rome*'s long-liv'd Empery,
Shall from the Day in which it was at height,
Sum up M D C L X V and I,
In order as thoſe Letters here I write.
That Year, that Day, that Hour, will put a Date
To her Uſurped Power, reſerving neither
Top, Root, or Branch, of that accurſed State,
Nor Limb, nor Body, Hand, Horn, Claw, or Feather.
For here are all the Numerals of *Rome*,
In order as they are in Valuation,
Without Diſorder, Want, or Iteration.
Nor ſhall it longer ſtand, or ſooner fall,
If I miſtake not Him who Governs all.
That Kingdom then the *Few* did long ago
Mould out according to his erring Brain,

And

And whereof many zealous Chriſtians too
Unwarrantable Fancies entertain,
That Kingdom whereof now in Types we hear,
Shall to the World eſſentially appear. *So be.*

§. 112. The next ſhall be the *Latine* Prophecy, tranſmitted to us from *Reuchline*, *Eraſmus*, *Lipſius*, and *Jane Douſa* the younger, which pretends to tell us the preciſe Year of the fall of *Turk* and *Pope*, &c.

Poſt mille expletos à partu Virginis *annos,*
Et poſt Sexcentos rurſus ab orbe datos,
Nonageſſimus Octavus mirabilis annus
Ingruet, is ſecum gaudia multa feret.
Corruet hoc Anno Turcarum *inviſa propago:*
Roma *tuum in libris fabula nomen erit.*
Omnia tunc Mundi retro ibunt atq; deorſum
Imperia, ut Populos Sceptra novella premant,
Utq; ſuum cunctas verbum defundat in oras
Chriſtus, & imperitet nomine ubiq; ſuo.

§. 113. Thus Engliſhed by my Author.

Six thouſand Years from Virgins Birth expir'd,
Six hundred unto that acquir'd,
The famous Ninety Eighth Year ſhall come on,
Full of great Contentation.
This Year the *Turkiſh* hateful race ſhall rue,
Rome for a Fable paſs not true.
Then ſhall be toſt all Kingdoms of the World,
And into a new Kingdom hurld,
That into all Coaſts, Chriſt his Word may ſpread,
And be alone his Peoples Head.

NB. This harmonizes exactly with the *Heart Prophecy.* See there the Years 1693, 1699.

§. 114. I find a Prophecy tranſcribed by *Paræus*, into his Expoſition of the *Revelation*, with the following Title, which accords very well with this; and beſides pretends to intimate to us, who that Chriſtian Prince ſhall be, who ſhall Conquer both *Pope* and *Turk*, and Reduce the whole World to the Obedience of Chriſt.

Obiter in gratiam lectorum (inquit) huc lubet excribere Prophetiam ex antiquiſſimo codice M. S. in ædibus præpoſiti Saleziani reperto, nuper ad me miſſam: Cui tribuat quiſq; quantum vult: certe a preſenti oraculo, quantum ad Romæ *excidium, non aberrat, ſic igitur id habet.*

Surget Rex ex Natione illuſtriſſimi Filii (forte Lilii) habens frontem longam, ſupercilia alta, Oculos longos, naſumq; aquilinum: Is congregabit exercitum magnum, & omnes Tyrannos Regni

I will here, ſaith he, by the way, in favour of my Reader, tranſcribe a Prophecy from a very ancient Manuſcript, found in the Houſe of the Proveſt of *Salez*, lately ſent unto me. To which every Man may give what Credit he pleaſes; certainly it is not much diſcrepant from this preſent Oracle, as to what concerns the deſtruction of *Rome*.

It runs thus:

A King ſhall ariſe out of the Nation of the moſt illuſtrious Son (*Lilly*) having a long Fore-head, lofty Eye-brows, long Eyes,

Regni ſui deſtruet: Et morte percutiet omnes fugientes in montibus, & cavernis ſeſe abſcondentes a facie ejus. Nam ut ſponſus ſponſæ ita erit Juſtitia ei aſſociata. Cum illis uſq; ad 40 Annos deducet bellum, ſubjugando Inſulanos, Hiſpanos *&* Italos; Romam, *&* Florentiam *deſtruet, & igne comburet, poteritq; Sal ſeminari ſuper terram illam. Supremos Clericos qui ſedem* Petri *invaſerunt morte percutiet, eodemq; Anno duplicem Coronam obtinebit. Poſtremò Mare tranſiens cum Exercitu magno intrabit* Græciam, *&* Rex Græcorum *nominabitur.* Turcas & Barbaros *ſubjugabit, faciendo edictum, quicunq; Crucifixum non adoraverit morte morietur. Et non erit qui reſiſtere poterit ei, quia Brachium Sanctum a Domino ſemper cum eo erit. Et Dominium Terræ poſſidebit. His factis, Sanctorum requies Chriſtianorum vocabitur,* &c.

Hactenus Prophetia.

Eyes, an Hawk Noſe: He ſhall draw together a great Army, and ſhall deſtroy all the Tyrants of his Kingdom: And ſhall ſlay all thoſe that ſhall fly from his Face; and hide themſelves in Mountains and Caves. For he ſhall be Married unto Juſtice, as the Bridegroom to the Bride. He ſhall continue War againſt them for 40 Years, ſubduing the *Iſlanders*, *Spaniards*, and *Italians*. He ſhall deſtroy and burn with Fire *Rome* and *Florence*, and Salt may be ſown upon that Land. He ſhall put to death the higheſt Prelates of the Clergy, who have uſurped *Peter's* Seat; the ſame Year he ſhall obtain a double Crown. Laſtly, He ſhall croſs the Sea; and enter into *Greece* with a mighty Army, and ſhall be called the King of the *Greeks*. He ſhall ſubdue the *Turks* and *Barbarians*, and put out an Edict, that whoſoever will not worſhip him who was Crucified, ſhall die the Death. And none ſhall be able to reſiſt him, becauſe an holy Arm from the Lord ſhall always be with him. And he ſhall poſſeſs the Dominion of the whole World. After he hath atchieved theſe things, he ſhall be called the Repoſe of holy Chriſtians, *&c.* So this Prophecy.

§. 115. I ſuppoſe the word *Ftlii*, is miſtaken for *Lilii*, both from the Sence, and from the Context, the Nation of the moſt Illuſtrious Son; unleſs you would underſtand it of the Son of God, and ſo of the *Jews*, I know not how to interpret. That the Author meant ſome King of *France*, or one that is allied to, and bears the *French* Lillies, is manifeſt; becauſe the Kingdoms he devotes to deſtruction, are the known Enemies of *France*, and to whoſe Conqueſt he ſeems moſt propenſe and adapted. And by the Iſlands, I underſtand thoſe of the *Mediterranean*, with which it is moſt probable he may begin to facilitate his Conqueſt of *Italy* after *Spain*, which he hath in his Power already. Here is no mention of the *German* Empire, as if that were already Extinct, or the Princes of it at his Devotion. The *Engliſh* ſeem to be of his Confederacy, being not named amongſt his Conqueſts, and too conſiderable (eſpecially in their Naval Force) and proper to aſſiſt him, to be wholly forgotten, unleſs united with him. Thus far the Analogy holds well with our expected Northern Monarchy, but his forcing the Chriſtian Religion on the *Barbarians*, by the terrours of preſent Death, is not agreeable to that Kingdom of Chriſt, whoſe Scepter is Love, and which muſt certainly ſwallow up all other Powers. Nor muſt I diſſemble, that this Conquerour's War of 40 Years, is not conſiſtent with the ruine of *Turk* and *Pope*, in the Year 1698, unleſs the late and former *German* Wars muſt be reckoned into our *French* Conqueſt, and he only be here deſcribed who muſt put the laſt blow to the Work.

§. 116. The moſt Critical Trial by which the Spirits of our Modern Prophets and Enthuſiaſts are beſt diſcerned, are the limitations of the Times aſſigned by them for fulfilling their Prophecies, in which I find *Cotter* as the reſt ſtaggering and claſhing. For inſtance, in his Viſion of *May* 10. 1621.

§. 117. Fredericus *recuperabit per auxilium a Septentrione Magnum exercitum. Ab Oriente venient.* 6001111. 1° 49. 2° 49. *vel* 3° 49.

Frederick, (he means the Proteſtants of *Germany*, whoſe Head *Frederick* Count *Palatine* ſometime was) ſhall recover by Aid from the North a great Army. From the Eaſt (he means *Turks*, *Tranſilvanians*, &c.) 6001111 ſhall come, The firſt, ſecond, or third 49, or Jubilee, that is either in the Year 1670, 1719, or 1768, if we muſt accompt from the date of his Viſion.

The firſt of theſe terms is expired, neither of the two latter accord with the Prediction fixed on 1688, nor the Heart Prophecy. Times and Seaſons are certainly limited only by the Divine Power to particular Perſons, and their ſmalleſt, as well as to Kingdoms, and their greateſt Actions. It's little better than Atheiſm, to pretend to open that Cabinet by any Picklock of *Geomancy*, *Aſtrology*, or the like curious and vain Art. I know who ſaid once, that one of ſeven Nativities were not true; and a more learned Artiſt than he, much more poſitively affirmed, that one of a hundred horary Queſtions, were not of any certain ſignification, unleſs ſome unſeen Power brought and wrought the Agents and Patients, well choſen and fitted, which they call Radical Queſtions. Perhaps ſome will offer me to try before I cenſure, which is to me the ſame kindneſs as to direct me try at the *Delphick* Oracle, whether God will ſuffer the Devil firſt to curſe me, and then to execute his Curſe upon me, by Perſons as Godleſs, as they who believe not his Providence, nor juſt Judgment; who gives them ſtrong Infatuations, who believe not the Truth, to truſt in Lies.

CHAP. XIII.

§. 119. NOtwithſtanding all that can be ſaid, I expect not to perſuade our Adverſaries to deſiſt from their Treaſonable Deſigns againſt our King, Kingdom, Religion, and Laws, involving our Liberties.

And as they hope for a Day, ſo I muſt not deny, but that our moſt favourable Writers do allow them an Hour, and therein a power of Darkning or Eclipſing our Sun, by the interpoſition of their Lunary opacous Body. To this therefore I ſhall ſpeak a few words, before I diſmiſs my Reader.

§. 120. The nameleſs Author of the *Future Hiſtory of Europe*, Pag. 30. Anſwers to an Objection made againſt his Hiſtory, in theſe words: Though the World muſt degenerate more and more in Civility, and Humanity, (as it hath done manifeſtly ever ſince he wrote) and Chriſtianity be eclipſed in an higher meaſure, and the true Worſhippers of God decreaſe above whatever yet hath been done: Though Proteſtantiſm in many Coaſts and Countries, ſhall be totally ſwallowed up of Popery and Mahomitaniſm: More lamentable Wars and fearful Maſſacres rage through *England*, *Germany*, *France*, *Spain*, *Italy*, and all *European* Monarchies, than we have yet beheld; and though ſome of theſe Kingdoms wholly revolt to Popery, others be Lukewarm, and at a ſtand until 1686, yet all theſe ſhall but make way for the final Eradication of the Enemies of the Church, and the glorious and wonderful Birth and Erection of the Fifth (Fourth) Monarchy Univerſal, which ſhall be brought forth by theſe Pangs and Sorrows of *Chriſtendom*.— Now Judgment muſt begin, not at the Temple of Antichriſt, but Houſe of God: And what Blood ſoever is ſhed upon the Soil of the Chriſtian Church, ſhall be no other than fruitful Showres and warm Seaſons, to make the Field of the Church more pregnant in the production of that glorious Harveſt

veſt of Saints, which ſhall cover the World; ſo he and our *Engliſh* Seers conſent. He that comes with the Chicken of the Eagle, ſaith one, (*i.* that Landed with him) the dreadful Dead Man (his right Character in ſeveral reſpects) Invades and waſtes *England* with Fire and Sword two Years, he that introduces Popery, *&c.* *Ariſe Evans* ſaith, he cannot be Crowned for all that: He ſaw five young Faces in the Royal Line ſucceed one another in an uninterrupted Series, and there are juſt ſo many now alive, *C. M. A. J. W.* and he of them who overcomes his Popiſh Enemies (*England* hath no other) in a Bloody Battel, *Erit Carolo magno major.*

§. 121. So hitherto there is little encouragement for the Pope's Nuncio to come amongſt us with his Conſecrated Banner; he may ſpill and let out much of our corrupted Blood, but ſhall never reach our Heart. See the Arch-Biſhop of *Armath*'s Printed Prophecy.

To be ſure no old dotard Pope ſhall ever be Crowned in *England* (however *Gadbury* and his Stars flatter him) if *Ariſe Evans* were a Prophet.

The *German* Enthuſiaſticks ſing the ſame Tune with ours.

Cotterus 1621. May 10. *Tentatiuncula ſuperveniet ad explorandos Hypocritas,* Id. Mart. 20. *Hoc habe pro ſigno Septemtrionales conſtanter ſoli Juſtitiæ adhæſuros, meridionalem à ſucatum ſolem inducturum ſoli Juſtitiæ nubeculam tentationis ſed citò tranſituram prodibit enim Paulo poſt Sol Juſtitiæ pleno fulgore.* Drab. 1652. Jul. 2. *Opus meum promovebo concitatione omnium gentium adverſus invicem ut quidquid mali eſt & Idolatrici mihiq; & voluntati meæ contrarii corruat prius & evertatur funditus.* When I have ſet before the Reader the judgment of a learned and pious Biſhop concerning theſe Predictions, I will conclude.

Periculoſum eſt, ſaith he, *Prophetica tractare negocia: Quia materia hæc humanum excedit captum, ſuper hoc lubricum facile eſt labi.* And again, *Omnium Prophetiarum hæc eſt proprietas ut prius impleantur quam intelligantur.* And from Acts v. 38. *Nihil mali invenimus in Homine iſto, quod ſi Spiritus ei locutus eſt aut Angelus ne repugnamus Deo.*

Laſtly, *Deſino autem argumentis Divina hæc eſſe non humana pugnare. Propriæ id cujuſq; hominis conſcientiæ ac circumſpectioni, divinæq; illuminationi committens.* Thus the Publiſher of theſe in his laſt Edition, pretends he dare not contend, much leſs dare I; to try is all Mens duty. *Irenæus,* l. 2. c. 57. p. 218. *Alii à & præſcientiam habent futurorum & Viſiones & dictiones Propheticas, conſule ejus commentatorem.*

§. 122. To fill up this vacant Page, it will not be amiſs nor tedious, if I parle a little with my Reader, about our Modern Prophecies at parting.

Prophecy, in what concerns the Fundamentals in our Religion and ſaving Faith, is certainly at an end. The Spirit of Prophecy foretelling Mercies and Judgments, for Reward and Encouragement of well, and for Puniſhment of or Repreſſing evil doers, is not, as is manifeſt and undeniable, being plain matter of Fact, in and by many Revelations fulfilled, fore-known, or fore-ſeen and teſtified by many living Witneſſes and Records. Some are here inſerted, many more might be produced. Thoſe of the Reverend Arch-Biſhop of *Armath*, of the Fire of *London*, and other particulars long ſince fulfilled, and thoſe yet to come then moſt unlikely when foretold, now ſeem hardly to be avoided, and need not be here repeated, becauſe notoriouſly publiſhed and known to this whole Kingdom. I hope it will be no offence, if I add hither one conſpiring wholly with his, which hath been thus related to me.

§. 123. A Manuſcript Book was brought a little before the Fire of *London*, 1666, to a Bookſeller, by an unknown Perſon, who deſired to have it Printed and Publiſhed, which declared before-hand what came to paſs as Predicted in that Fire. The Bookſeller refuſed to Print it, becauſe it was not Licenſed; ſo the Author took away his Book with him. In the time of the Fire, this Book-

ſeller

ſeller being very buſie, ſaw this Author paſſing by, and told him, That becauſe he had ſo plainly predicted it, he had cauſe to ſuſpect that his hand was in it. Nay, replied the ſtrange Author, if I had been acceſſary to ſo wicked a purpoſe, I would not have offered my Book to Publication, which I wrote for the diſcovery and prevention thereof. And added, There will follow a more dreadful execution by Sword than this by Fire, and after that a Famine, if God deal with us as we deſerve.

§. 123. Ambiguous Predictions, like thoſe of the *Sybils*, and ſome *Delphic* Oracles, without reference to particular Times, Places, Perſons, Groundleſs Figments, Gipſy-like Prognoſticators, Welch Impoſtors, *Teleſen*, *Panther*, *Shipton*'s Prophecy, and many ſuch like which walk about, diſgrace not ſober Predictions and Premonitions, grounded on ſound Reaſon, and agreeable to Divine Truth.

I will conclude with *Walter Linn's* Admonition to the Reader, of certain *German* Emblem Prophecies, Publiſhed by him firſt in *Edward* the *6th*'s tickliſh Reign, and Reprinted ſeaſonably in 1588, for our Proteſtant Countrymens encouragement, when the invincible Cruſado and Navy invaded us. Whether theſe, ſaith he, or ſuch like Prophecies, be of God or no, let the Godly judge. But ſurely, it is commonly ſeen when God will ſhew his Diſpleaſure and Indignation, and intends to bring to paſs ſome great Act, that all Creatures do propheſie before, and give Warning, although it help but little. Prophets propheſied the Subverſion of *Jeruſalem*, Chriſt threatned, the Apoſtles warned, all availed not. They heard Voices in the Temple, they ſaw Signs in the Element, they heard Battels in the Clouds. Mad-men, and ſuch as were out of their Wits did propheſie it unto them, but all theſe Signs prevailed not. They were deſtroyed, becauſe they deſpiſed God's Word. Even ſo it ſhall happen to the *Papiſts*. *Daniel*, *Zachary*, *Chriſt*, *Paul*, 2 *Tim.*2. 1 *Tim.*4. *Peter*, 2.*Pet.*2. Their own Biſhops, Abbots, Monks, Nuns, Aſtronomers, long ſince propheſied it to them; common Rumour, Proverbs, Viſions, Signs, all prevailed nothing; therefore muſt they be deſtroyed, there is no remedy: That which they will not now, they muſt ſee to their Grief at laſt, when all help is paſt.

Wherefore let no good Chriſtian grieve himſelf with them, but rather ſuffer and take with Patience, and pray unto God to revenge the Blood of his Saints, and ſpeedily deliver us from thoſe cruel Tyrants. Thereby ſhall a Man get a greater Conqueſt over them, than by Sword and Armour. God knows well where ſuch a *Titus* is, as ſhall be the deſtruction of thoſe Arrogant Rabbies; To whom be all Honour, Praiſe, Glory, *&c. Amen.* So this good Man.

John Aurelius Augurelius, in the ſecond Book of his *Chryſopœia*, deſcribes and commends the forementioned admired Agat of King *Pyrrhus*, (*v.* §. 93.) whoſe Verſes on that Subject, I thought not unworthy to be inſerted here (rather than to trouble the Margent there) with their *Engliſh* Tranſlation; not only becauſe of the likeneſs of the Subject, but alſo, leſt perhaps any Reader not verſed in the *Greek* Hiſtory, ſhould think our Modern Relation the leſs Credible, becauſe unparalell'd in all former Times. His words are theſe:

——Illis (Gemmis)—— nitens diſtentaq; miris
Interdum maculis facies, Jam qualis Achaten
Æacidæ ornarat Muſis & Apolline felix.
Vos, Natura Parens, nulla cui motus ab Arte
Provenit, O Divæ, parva concludere Gemma
Sponte novem voluit, propriiſq; inſignibus omnes
Ornatas; mediumq; ſimul conſidere Phœbum
Depoſito mitem Cornu, citheraq; canentem:

His

Hũ ut teſtatum ſignis mortalibus eſtet
Quo numero, & quali ſemper præſtatis honore.
Vide Theatrum Chemicum. Vol. 3. p. 310.

Gems ſometimes have their beauteous Faces ſpred,
And patcht with wondrous Shapes: Thus dapled
That happy Agat was, in which was ſhown,
Apollo and Nine Muſes, the renown
Of Warlike *Pyrrhus*. Mother Nature ſo,
Aſſiſted by no Art, deſign'd to ſhow
In her own work the learned Nine, and there
Made each her proper Character to bear.
In midſt of them made diſarm'd *Phœbus* ſit,
And to his Harp ſweetly his Voice to fit:
Thus unto Mortals ſhe joy'd to declare
Both what their Number, and their Titles were:
Happy King *Pyrrhus* who this Gem poſſeſt,
And they whoſe Eyes beheld it, thought them bleſt.

The Publiſher to the Reader.

AFter I had Tranſcribed this, to meet with their Incredulity, which would, as I conjecture, ſeek ſhelter from the unexampled varieties of the Images, ſeen in ſo ſmall a Stone: I met with another Objection, which I thought fit to obviate here alſo, namely, that the Features appropriated in this Relation to ſeveral Perſons, as namely to the *Turk*, Pope, Emperour, and King of *England*, are only the Draughts of the beholders Fancies, or impoſed upon them by the Relators. To this I anſwer: That it is as uſual for Perſons, who view the beſt drawn Pieces of the moſt excellent Painters, to differ in their Judgments about them, and ſome to fancy them to be more, and ſome to be leſs, or not at all like the Original. 2. That as in other Pictures, ſo much more in theſe, the curious Artiſt verſt in Minuture, whoſe Eyes ſerve them to work in Draughts to others unperceptible, are the trueſt judges. 3. That ordinary Eyes on firſt view, without being at all impoſed on, have been able to name the Perſons forementioned, without any ſuggeſtion from others; and curious Artiſts, practiſed in Painting, diſcern many more than others can either ſee or fancy. So that, in truth, they who would reprove others of credulous Fancies, who ſee the aforeſaid Reſemblances in this Stone, do diſcover their own diſtruſtful Fancies, in contradicting their own and others better Eyes in thoſe Objects, of which they are the moſt proper Judges, and whilſt with too much caution they avoid the imputation of Credulity, they lay themſelves too open to the cenſure of the contrary rude and leſs tolerable Vice. 4. Some of the Features aforementioned, are too notorious to be miſtaken by thoſe who know them, and all who ſee them in this Stone, and concur in opinion of their Reſemblance to one and the ſame Perſon (who are not a few) cannot be thought to be led by fancy to ſuch an agreement, and much leſs to combine to deceive others. See the Figures of *Alexander* the *7th.* &c.

Since this, I underſtand that Mr. *Ellers* is returned into *England*, and is at preſent in *London*. If I can by any diligent inquiry come to ſpeak with him, I will give a more perfect Hiſtory and Deſcription of his wondrous Agat, and preſent the Reader with the Draughts of ſome of the principal Appearances which have been lately diſcovered in *France*, by ſome good Eyes there, beyond what were diſcerned before in this Stone.

§. 126. *Quirinus Kuhlman*, in his late *London* Epiſtle, hath ſome Paſſages

which I thought fit to ſet down here, becauſe of the conſent I find betwixt them and the Obſervations of our learned Aſtronomer Doctor *Bainbridg*, §. 30. as above.

In his 41 *Pag.* he mentions the Comet of the 19*th* of *Novemb.* 1652. (foretold 8 days before by *Drabritius*) of the ſelf-ſame day wherein the Orders at *Vienna* were ſigned for a Reformation in *Seleſia*, his Native Country, and which took its courſe from the place of *Noah*'s Dove with its Olive Branch, directly to that where the famous new Star of 1672 appeared. In the ſame Page is the Solar Eclipſe of the 12*th* of *Aug.* 1674, interpreted divinely, as he ſaith, by *Stephen Meliſh*, in his 115 Viſion. In his 42 *Page* he mentions two Comets, one of *Decemb.* 1664, which joyned it ſelf with another, which appeared about *Eaſter* 1665, near the Ears of the Ram, and became the Sun's Companion, beyond what hath been known in any former Age; and another about *Eaſter*, 1677, which he there terms the ſwift Executor of all the foregoing Stars, Comets, and Conjunctions, and the introducer of Changes upon the whole World. In the ſame *Page*, Paragraph 96, and 97, he thus diſcourſes: Theſe ordinary and extraordinary Witneſſes, the fore-runners of the greateſt Alterations, though they ſurpaſs the Wits of Heathen Aſtrologers, yet do they ſo clearly attest the Change of all Kingdoms, that the publick and private written and Moral Conceits of all Men agree in this; That ſome unheard of Revolution is to be expected. But, ſaith he, there is no Aſtrologer of thoſe I have ſeen, whoſe Conjectures have come nearer the Truth, than the Almanack-Writer of *Staden*, who expreſly compares the two Comets of 64, and 65, to two who gave in their evidence before a Judg, and the 3*d* to a publick Herald, proclaiming the ſentence given in upon the foregoing Evidence: And therefore declares his opinion, That within 24 Months, (*viz.* * before *Eaſter*, 1679.) the Work of God will be Manifeſted, by preparing the whole *Roman* and *Turkiſh* Empire for quite another War, than is now believed, which is to laſt till the next Age, and to run over the greateſt part of the whole World; and that the end of it will be the Propagation of the Goſpel in the Eaſt, and the return of the Chriſtian Church to the place of its firſt riſe.

* Id. p. 47. *The two Years time of the laſt Comet expired* May 1679. *ſaith this Epiſtler.*

§. 127. This may ſuffice to ſhew the conſent of theſe late Writers, with the learned Doctor *B*'s. opinion, that whilſt Comets, *&c.* ſignifie great Changes for the worſe, to thoſe parts of the World who are Enemies to the Church of Chriſt, they ſignifie the Progreſs and Advantage of the Chriſtian Faith, and its true Profeſſors, whoſe riſe is their fall, *Et vice verſa.*

I will add a Paſſage or two out of *Drabritius* and *Cotter*, as I find them expounded by the ſame Author, *pag.* 74. in which he concludes: That whatſoever the holy Scripture hath foretold concerning the *Papal* and *Turkiſh* State under the Time, Times, and half a Time of 1176 Years, will according to thoſe Writers be fully accompliſhed in the Year 1688, which harmonizes with that Prophecy of that Year ſet down above, §. 113.

The words of *Drabritius* in his 395 Revelation, are theſe: *Count the number of the 70 Weeks from the day of my departure, if thou haſt underſtanding, where an end muſt be made of Battel and Wars, which are at preſent; for when they ſhall cry out Peace and Security, I will come to execute Judgment, the time, and times, and half a time drawing to an end.* So he.

The Expoſitor puts the time of Chriſt's departure to his 37*th* Year. The riſe of the Dragon 527, (*viz.* 70 Weeks after) his two times to begin 897, his half 1607, his end 1787, the end of the 1260 Apocalipt Years, *pag.* 74. §. 23. out of the 10*th Chap.* 40*th ver*, of *Cotterus*, he tells us, That the half time of the Treaders down begins 1260, according to which one time begins 612, two times 948, half a time 1620, which accordingly expires 1788. (*viz.* adding 168 to 1620, the Year of our Lord.) Accord-

According to another Computation out of *Cotterus*, *Chap.* 24. *ver.* 5. He tells us the 1176 Years of the two Witnesses, expired 5 Years since 1674, their 1260 Year-days, and Solar Months expresly allotted them in the Revelation, will according to the same Explication, end 1685. And that in this regard, the first day begins 435, the 2*d*, 785, the 3*d*, 1145, the 4*th*, 1505. So that both according to Solar and Lunar Months, the determined time of the Witnesses is come.

He means that according to one Computation, it came in 1674; and according to the other it is expected 1685, nor precisely, but within those ten Years, or about those times.

§. 128. His Observation he makes, *pag.* 68, and 69, of the different State of the *Reformed* and *Lutheran Charles*'s from the *Papal*, to the joy of the *Papists*; both *Caroli* and *Carolo*, prompts me to conclude, as he doth, with hearty Wishes, That they would unite against their common Enemy, before Extremities compel them. That so the Prophecy of *Carolus à Carolo* set above, may be fulfilled in them joyntly, or one of them personally Leagued with the other.

§. 129. To fill up this vacant Page, take our *Brittish* Musers interpretation of the time of *Romes* fall, according to his Prediction above §. 111. in his own words, in his *Speculum Speculativum*, pag. 128, *&c*,

I'le add this Coralary by the way,
Whilst on his Horns the Beast is casting Hay:
For, if deceiv'd I am not, our Disease
Chiefly proceedeth under-hand from these:
And though (a farther-off-removed cause
Pretending) they bescratch as with the Paws
Of other Beasts, it plainly may be seen,
By whom our Troubles have contrived been.
To act the last Scene, which precedes their doom,
They now, new vampt, upon the Stage are come:
And tho that with the King, as if his Friends,
They seem to side, they come for other ends;
Which he not yet discerning, in his Grace
Vouchsafes them a considerable Place.
And of prevailing they already boast,
As if they saw the Lamb and all his Host
Quite overthrown; which me as confident
Hath made, that God their proud hope will prevent,
And overthrow Rome's *Tyranny out-right,*
By what they dream shall raise it to its height.
But many Trials must the Saints abide,
And very much their Patience will be tri'd
Here and elsewhere, before that Act is done,
Which with an Antimask is now begun.** Jun. 13. 60.
Our Friends inhabiting beyond the Waters,
And who were of our Tragidies Spectators,
Now twenty Years, tho they perceive it not,
Or seem not to perceive it, in that Lot
Which these have cast for us, designed are,
Or in what follows next, to have a share.
For Haman's *Pur's on foot, not only here,*
But likewise almost every other-where,
And these think that to take them by this Gin
With most speed, is with us first to begin.
But there's a Countermine, which will be sprung,
To blow up them and all their Mines e're long.
Six hundred sixty six draws on apace,
And not one day beyond that shall they pass.
It is the number of that Man of Sin,
Whereto his Kingdom hath confined been,
By him that cannot Lye.——

In former times this Mystery was dark,
And lay a long time covered like a spark
In Ashes, lest perhaps what at this time
Will comfort us, might have discourag'd them
Who lived then: For Men rejoyce to hear
The day of their Deliverance is near.
But nothing save Discomfort could they gain,
By knowing that Tyrants so long should Reign.
Herein I circumstantially perchance
May err somewhat through Humain Ignorance:
But as to that which was essentially,
To us intended by this Mystery;
I shall not fail in't; which is to presage,
That Babylon *shall fall in this our Age.*
Seven Numerals the Roman Empire had,
Whereby of old they Computations made,
And in them was their Destiny foreshown,
Though to themselves perhaps it was unknown:
Those placed singly, as they valued are,
Do truly, though mysteriously, declare,
How long that Empire, with what sprung therefrom
Should last, when to the full height it should come:
For M D C L X *with* V *and* I,
Do number up in Chronogramistry,
Years 1666, *and that*
Will be of Roman *Tyranny the date.*
——*If you ask when*
This number did begin I say even then,
When Rome *declin'd first from her height of Pride,*
Which was when Jesus Christ was Crucifi'd.
——*Since Iniquity*
Was set up vailed with a Mystery,
As in these later Times, with greater evils
The Saints do grasp: For they contend with Devils
In shapes of Man, in temporal confusions,
Made terrible by Spiritual delusions;
And therefore God allotted unto him,
Who Tyrannizeth now, a shorter time,
And to a certain Day his Reign did fix,
Which endeth at 666.

And

And he who knows on what day it begun,
May know the day on which it will be done;
Which I believe will visibly appear,
In or about the 17000 Year.
And whilst we talk of Righteousness and Peace,
They who concealed their Maliciousness
With fair Deportment, do anew begin
So to declare what they have always bin.
As makes in many Inlets to some fear,
That, till it endeth in a Massacre,
No Vengeance will their Projects terminate,
Or set a lasting period to their hate.
A bloodless Massacre here is already,
Begun amongst us, and it will be Bloody, (*Jesuits.
When you perceive admittance of those *strangers,*
Who first began our Plagues, renew our Dangers;
And then they who suppose their persons free,
Will with the rest in equal Perils be:
For boundless lustings Miseheifs will beget,
Which lie within the Womb unheeded yet,
Where Sin and Death are Twins conceiv'd together,
Though born a little while before each other.

Thus he.

Errata non Corrigenda.

§. 130. *Ult.* For *Partiality:* Write very little, very necessary, very excusable amongst ill Neighbours on every side.

My Countryman wants a little new *French* Confidence, or old honest *Spanish* Pride, to set him out.

It is an ill Office not worth the having (in our Days) in which a Man may not favour his Friends, Relations, and Clients, said the *Laconian* King.

For *Flattery:* Write to no Man's hurt, ἀδίκα μηδένα.

Qui laudat factum quod non facis, ille monetq;
Laudando, & monitu monstrat agenda pio.
Who 'a noble Act commends, exhorts to do't,
And by his Exhortation leads unto't.

It is not fit to say to Princes, You are Wicked.

Principibus placuisse viris non ultima laus est.

Nor Wit, nor Manners, Saucinese allow,
We praise them who to please, great Princes know.

For *Fanaticism*, and *Enthusiasm:* Write *nullum magnum Ingenium sine mixtura dementiæ,*

No wonder if great Wits like Madmen write,
Great Men transported, so Act, so Indite.

Ad Gallos.

Odimus Accipitrem quia semper vivit in armis.

Hawks always arm'd, always ingrate,
Whom all Men fear, all Mankind hate.

Omne tulit punctum qui miscuit utile dulci.

Whence Pleasure rise, who Profit raise,
Win the Prize and wear the Praise.

Finis Libri Primi.

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